

1661
1667

THE
Personal Reign
OF
CHRIST
UPON EARTH.

IN
A TREATISE

Wherein is fully and largely laid open, and proved,
That *Jesus Christ*, together with the *Saints*,
shall visibly possess A MONARCHICAL
STATE and KINGDOM in this World.

WHICH SHEWETH,

- | | |
|-------------------------------------|-------------------------------|
| 1. That there shall be such a King- | 3. The Duration of it. (gin. |
| 2. The Manner of it. (dom. | 4. The Time when it is to be- |

By *John Archer*, sometimes Preacher of *All-hallows Lumbard-street*.

The Fifth Edition.

Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven, Act 1. 11.

Behold, the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God, Rev. 21. 3.

And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him, Dan. 7. 27.

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THE
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He Scripture reveales to us a three-fold State, of Christs Kingdom.

One *Providential*, which is that universal influence and soveraign power, by which Jesus Christ manageth the affaires of all the world, both in Heaven, Earth, and under the Earth: as *Mat.* 18. 18. Thus in *Mat.* 13. *The field* which is the *world*, is called by Christ his Kingdom; whence it is, that *he enlighteneth every Man that cometh into the world*, *Joh.* 1. 9. For ever since the fall of man, the immediate dispensation and Government of all things, is delegated to him from the Father, so that he is deputed as Viceroy, or immediate Administrator of all things. Therefore it is, that he is distinguished from the Father, and the Holy Ghost, by the title of *Lord*, *Act.* 2. 30. *Lord and Christ*, that is, anointed to be Lord, in a distinct sence, meaning one who by commission is deputed and delegated to immediate administration, in the behalf of others. This indeed (though the mystery was not revealed Christ as God, Man; though not as then manifested in the flesh) governed and ruled the whol world, ever since *Adam* his fall: For if God the Father had not deputed a Mediator, his Justice and Holiness, according to the Covenant of Works, (by which he only had to deal with mankind, and this would) had overthrown mankind, and all this world. This is the first State of Christs Kingdom.

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A second state of Christs Kingdom, is spirituall, which is that Sovereignty, which by his Word and Spirit, he exerciseth over the consciences of some people, and in speciall the Elect of God the Father, whom by his Word and Spirit, he subdues in Conscience to an universall obedience to him, as 2 Cor. 10. 4, 5. this hath been ever since the fall, first on *Adam* (as we have) to be sure on *Eve*, (for to her and her seed, as to *Abraham* and his seed, to *David* and his seed, was the promise made.) And to *Abel*, *Seth*, and so along to *Abraham*: and all his Children by faith, Jewes, and afterwards Gentiles, but this is not generall over all the world, and respecting this, Christ saith, *His Kingdom is not of this world*, and that the *Kingdom of God is not by observation*, that is, after a worldly pomp and honour; and of this he still speaks, when he saith, *The Kingdom of God is at hand; it is within you, &c.* And this state of his Kingdom was more narrow and obscure till Christs coming in the flesh, and the preaching the Gospel to every Creature (that is, to all mankind, where ever there was opportunitie) without restraint to the Nation of the *Jews*, as it was before, and many worthy ones have thought, and many doe to this day thinke; that this is the onely state of Christs Kingdom; and therefore do appropriate and apply all that is said of his Kingdom in Scripture, to this state of it. Indeed, in many things belonging to Christs Monarchy, there is a spirituall sence also, and they may, not untruly be applied spiritually; as that of making all new, which appertaines to the Monarchy of Christ; as *Revel. 21. 2, 4, 5.* and yet applied spiritually, 2 Cor. 5. 17.

But they have a farther sence, as there is (besides this) a third state of Christs Kingdom, which I may call *Monarchicall*, nor because the other two fore-mentioned states of his Kingdom were not so in some sence; for in some sence, they are as absolute, and *Monarchicall*, as any State or Kingdom can be, in that he rules by his will and absolute Prerogative, he alone as he listeth, in his providentiall State of Government, by which he ruleth all things, he doth as he will, of that is *Psal. 33.* spoken; and it is said, *vers. 10.* *that he onely doth by his will*: and so in the spiritual state of his Kingdom, *Rom. 9. 15. Phil. 2. 13.* But I call this last state of his *Monarchicall*, because in this, when he entreth upon it, he will govern as earthly *Monarchies* have done, that is, universally over the world, (in those daies known and esteemed) and in a worldly visible earthly glory; not by Tyranny, oppression, and sensually,

but with honour, peace, riches, and whatsoever in and of the world is not sinfull; having all Nations and Kingdoms doing homage to him, as the great *Monarchs* of the world had.

Now because in this visible Majesty, it shall be conformed to the *Monarchies*, I call it a state *Monarchicall*, to distinguish it from the two former states, which ever have been since the world began (whereas yet this hath not been) which also shall abide with this when it comes; and of this last state of the Kingdom of Christ, I am to treat and shew four things.

1. That there shall be such a Kingdom.
2. The Manner of it.
3. The Duration of it.
4. The Time when it is to begin.

First that there shall be a *Monarchicall* State of Christs Kingdom, a *Sovereignty* which Christ shall administer over all the earth, in a visible and worldly manner, for splendor, riches, peace, &c. though not in a fleshy and sinfull manner: Of this God gave us a type in the Government of the Nation of *Israel*, for the time he called them out of *Egypt*, till they desired a King, and cast off their Judges; when he saith, *They cut off Samuel, but God; that is, Jesus Christ, who is God; because Moses, Joshua, and all the Judges, were not their Kings, though they exercised a Kingly power; therefore Moses is called King in Jerusalem, Deut. 33. 5. but it was not of themselves, but by Commission, and Deputation from Christ, as a Vice-Roy; so that it was not they, but Christ all that while did immediately rule them, not so much or only by a providence (as he did all the world else) nor by a spirituall government, for so he ruled nor them all, but a very few of them, such as were elect unto eternall life and sanctified, but by a King of Monarchicall Government so that he was an immediate and particular King to them, and was visibly present amongst them in signes and tokens of presence, as the Pillar of the Cloud and fire, and after that in the Tabernacle, Ark, Mercy-seat, &c. And did manifestly give them Laws, appearing as a consuming fire, Exod. 24. 17. and appointed Officers, to administer the Kingdom, both ordinary and extraordinary, and to punish the offenders, executing Justice by an immediate hand, and had all hard cases brought to him, and gave order about their battels, and appointed their*

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Generals for warres; for the Judges for the most part, except *Eli* and *Samuel*, were but extraordinary Officers, or Generals, raised up in danger of Enemies, and case of Warre; so that every way Christ was a *Monarch* and King of *Israel*; wherefore indeed when they refused Judges, and would have a King like other Nations, they did cast off him; yet notwithstanding, after he had punished them by one King, namely, *Saul*, he gave them a King also for a Type and shadow of that which he himselfe did before, but in a type and shadow: For as the Nation of *Israel* in their *Mosaicall* Discipline and *Lithurgie*, were but a Type of the Nations of the World; whom in a morall way God will bring to be a People to Christ (among which the *Israelites* as a first born shall be chief:) So Christs Government of that Nation, from the time they were called out of *Aegypt*, till they cast off Judges, and after that also, by Kings immediately called and Deputed by him, (which shewed that he still kept the Sovereignty, and was their King) was a shadow or type of his state of *Monarchicall* Government, which in due time he will have immediately and visibly over all Nations on the earth; therefore the *Israelites* Kings could not be deposed by men, because not set up by men, and ruled so absolutely because they rul'd by Commission immediatly from Christ, and as Types of that his rule *Monarchicall*, which in the latter daies he meant to take up over all the World.

Thus we see ever since Christ gathered a visible people and kingdom, he fore-shewed his intent, to have a state *Monarchicall* in the World, (for his spirituall Kingdom he typified from the fall of *Adam*) by the Sacrifices, Altars, and the Priests, which were the Fathers and first born of the Family; but this his *Monarchicall* Government he began to typifie, when he called a Nation to be his people; and as he typified it, so he fore-told and prophesied it: the 8. Psalm is made only out of a *Propheticall* Meditation of this *Monarchicall* state of Christs Kingdom; as the Apostle teacheth us, *Heb.* 2. 6, 7, 8. who applies that Psalm to Christ, and to this *Monarchicall* state of Christ: For he saith, it is meant of a world, and world to come, after that the Apostle writ that Epistle, *ver.* 5. But by providence Christ then had ruled the World, and in a spirituall Government by the Gospel, he had spread himself over all the World before *Jerusalem* was ruined, as he told his Disciples, *Matth.* 24. 14. then the end (that is of the *Citie Jerusalem*) shall come,

But

But besides all this, there is a whole World to come to be put in subjection to Christ; of which *Adam* in innocency was indeed a Type (for in innocency was divers types of Christ; in that God ever intended Christ) *Adams* fall, and damning all mankind, was a Type or Figure of Christ saving all the Elect, *Rom. 5. 14.* So *Adams* marriage to the woman, was a type of Christs conjunction to the Church, *Ephes. 5. 30, 31, 32.* So in the Sovereignty that Christ gave *Adam* over all that present World, was figured out the subjection of a World to come to Christ: wherefore the Psalmist speaks in such a phrase, as makes Expositors thinke, he meant *Adam* (because *Adam* was its figure) but it is evident it cannot be meant of *Adam*, or the state in innocency, because in this Epistle to the *Hebrewes*, after Christ had set up his spirituall Kingdome by the Gospel over all the World, in some consciences every where, yet he saith it is a world to come; and besides, there are divers passages in the Psalme, which are not competible with the state of Innocency; as the stilling the avenger, &c. whereas in innocency were not enemies or avengers: Therefore this Psalme fore-tells a state of Christs Kingdom to come, after the Gospels preaching to all the World, wherein he should have as perfectly all the World subject to him, as in innocency *Adam* had all under his diminion; as we read *Gen. 1. 26.* Nor can this be meant of the last of all time, namely the general Judgmt, *When all knees shal bow to him, and every tongue shal confess him Lord, Phil. 2. 10, 11.* which is referred to his last Judgement, *Rom. 14. 10, 11.* For then he is to resigne and to surrender up the Kingdom to God the Father, and to hold and administer it no longer, *1 Cor. 15. 24.* But this and many other places as we shal see, prophesie of a state of *Monarchical Government*, which Christ shal hold after the Gospel is preached universally, before that last and General Judgement. *Psal. 22.* he prophesieth of Christs Passion, and in *vers. 6. 7. 8.* the words of reproach used against Christ in his Passion, *Mat. 27. 39. 43.* and *vers. 16.* the torments inflicted on Christ, piercing his hands and feer, and *vers. 18.* their demeanour towards the Garments of Christ, applied to Christ, as *Mat. 27. 35.* and what Christ would do after his deliverance from his Passion, *Psal. 22. 22.* applied to Christ; *Heb. 2. 12.* By all which is clear, that Psalme is of Christs Passion, after which it is prophesied that all the world should turn to him, and worship him, and that he should have the Kingdom, *vers. 27. 28.* and that a generation of Saints should serve him, and al that be far

on the earth shall worship him, *vers. 29.* which must be meant of the *Monarchical state* of Christ, and not of his spirituall government in the conscience onely, because it is said, *vers. 29. that all the sat on earth shall bow to him, and all that go down to the dust,* there is none can keepe alive his Soule, that is, Christ shall have a Sovereignty over all that live and die, which he hath not in his spirituall Government, which onely reacheth the living. This was also celebrated typically and prophetically, by *Israels* subduing all the earth, that is, all known neighbouring Nations round about them, *Psal. 47.* and in *Salomon* as in a type, *Psal. 72.* and is certainly the scope of *Psal. 96. 97. 98. 110.* For what state of Christs Kingdom as yet, whether providenciall or spirituall, gave all the earth cause to joy, because of peace, justice, and truth.

Therefore there is a state to come, wherein it shall be done to all the earth; this is most fully set down by the Prophet *Daniel chap. 2. 31. to 46.* the great Image presented in a dream to *Nebuchadnezzar*, represented foure great Monarchies, whose Foundations indeed were laid presently after the Flood, in *Nimrod*, and that *Assyrian Monarchy*, which grew up into the *Babylonian*, &c. (whatsoever God did before the Flood) it is evident that ever since it, except a little time at first to grow, he hath held this World under a Monarchy, and so he wil hold it until its end. I say, God by *Daniel* the Interpreter, and by that dream to *Nebuchadnezzar*, in and by an Image, represented four great Monarchies, one of which was then in being, and the rest were to follow, and every one of them had the World (as then it was found and esteemed) under them.

The first Monarchy was the *Assyrian*, which fel into the *Babylonian*, and blossomed in *Nimrod*, *Gen. 10. 8. 10 the 13.* and was ripened in that present *Nebuchadnezzars* Child and Grandchild. This Monarchy was expressed in that Image by the head of gold.

The second Monarchy, was that of the *Medes and Persians*, which blossomed in *Cyrus*, who conquered *Babylon*, and slew the Grandchild of *Nebuchadnezzar*, namely, *Balteshassar*, *Dan. 2. 39.* and endured til *Darius*, whom Great *Alexander* the Greek overthrew; this Monarchy was exprest in that Image, by the Brest and Armes of Silver.

The third Monarchy was that of the *Greekes*, which blossomed, or rather immaturrely and suddenly ripened in Great *Alexander* of *Macedon*, a Grecian; and by his sudden victories over-run the World; and by his sudden and untimely death, was divided into four

four great parts, by four of his chief Generals, who parted the world among them, *Dan.* 2. 39. until the more Western people by little and little (namely the *Romans*) won all from them: this *Grecian Monarchy* was expressed in that Image by a belly and thighes of Brass.

The fourth Monarchy was that of the West, namely that of the *Romans* (which compared with the former is Western) which blossomed and ripened leisurely, and by degrees; and was therefore the more like to last long. And by certain gradations and much time, rooted out successively all the inheritors of *Alexander*, and the upholders of the Greek Monarchy, and possess all the chief known parts of the world, and so fetching its beginning lower Westward, and yet up as high Eastward, it became a mightier Monarchy then any of the former.

This Monarchy was expressed in the image, by the legs of Iron, *Dan.* 2. 32. 40. because as Iron, it was strongest of all, and subdued all under it; but in proceſſe of time, the body of the world, which it bore up, being so great, to which it was a leg or supporter, it divided it selfe (as it is in the natural body) into two legs, and is in the image so expressed (though for a great while it was but one Monarchy) yet at last it grew into two, the Eastern and Western Monarchy, which yet though divided, were both strong as Iron, and held all nations under them: but in proceſſe of time these fell into feet and toes as the natural body of man, from two legs, descend into feet and toes. The Eastern Monarchy was swallowed up by the *Persian, Turke, &c.* The western Monarchy fell into divers kingdoms, but among these subdivided kings, was strength and weaknesse, the feet being part of Iron and part of Clay, *Dan.* 2. 33. 41. and much mingling shall be among them to rejoyne the kingdoms into one body, some whereof are weak and some strong, (as Iron and clay) but it never shall be, as Iron cannot be mixt with clay, *Dan.* 2. 41. 42. 43. The *Spaniard* and *Austrian* in *Spain* and *Germany*: & other nations in *Europe*, some of which are strong and some weak, have sought by marriage and other Covenants, to mingle and rejoyne into one Monarchy, but it shall never be, as we cannot mingle Iron & clay. But to the period and upthor, of their Sovereignty and Monarchy, they shall remain kingdoms distinct, as feet and toes, of Iron and clay, partly weak and partly strong, now in the dayes of this fourth *Romane*, and Western Monarchy, there shall be a stone cut out without hands

Dan. 2. 34, to 36. which shal first ruin these Kingdoms (it smote the Image on the feet that were of Iron and Clay, ver. 34. and so swallowed up the whole Image; all the foregoing Monarchies were brought under it, and by it to nothing, ver. 35. and it became a Monarchy over the whole earth, where ever any of the former Monarchies had ruled, ver. 35. that is, as is explained, Dan. 2. 44. 45. a Kingdome which that stone shal obtain, set up by the God of Heaven. Whereas the other Monarchies were erected by men on earth, (though permitted and ordered by God) which Kingdome or Monarchy shal swallow up in it all foregoing Monarchies, and that by no humane means or policy; for it was without hands, or not in hand: that is, not of man, but a divine work every way; and it shal reach and swallow up not only the feet & toes, but the legs of Brass, the breast and arms of Silver, the head of Gold, Dan. 2. 34, 35. that is, al Kingdoms and States, that were from first to last under any of the Monarchies, shal be swallowed up and come under this. And this is a fifth Monarchy which shal arise in the world after the former four, which is meant of a state of Christs Kingdome, as appears.

First, because it is called a stone, as Christ is the stone which the builders refused, become the head of the corner, 1 Pet. 2. 3. 10 8.

And secondly, it is a stone not in bauld, or not cut out with hands, because by God immediately without humane help, this Kingdome shal be reared up.

Thirdly, its duration, that it shal last for ever, shews it is meant of Christs Kingdome; we people shal swallow it up, as they have done al other Monarchies; the Babilonian was left to the Medes and Persians, and this to the Grecians, and the Grecians to the Romans, but this shall be left to none, but this shal be for ever, Dan. 2. 44. that is to the worlds end; but the Kingdom at the worlds end shal be Christs, for then he gives it up to the Father, 1 Cor. 15. 24. therefore til then, &c. at that time, when al ends, he hath the Kingdom; Christs spiritual Kingdome and his Providential, were before this time; therefore that which is to begin, when these Monarchies end, must be Christs Monarchy: wherefore from this prophesie we learn, that Christ shal have a Monarchicall state on earth, and a visible Kingdom as other Monarchs had; (swallowing up or causing to vanish al other Monarchies, (as the latter Monarchies did the former:)) And that this Monarchy is to be Christs, is yet more plain, by Dan. 7. where the four Monarchies under

four.

four Beasts are prophesied of *vers. 3. to 9. the 16, 17.* after which Christ sets up a *Monarchy*, *vers. 9. to 13.* And as the Son of Man in reference to which name he calls himself the Son of Man, as we read in the Gospel, and to him was given a *Monarchy*, & that after the fourth Beast or *Monarchy* was destroyed, which is the *Roman*, that is yet in being; and so *Christ's Monarchy* is yet to come but his *Providential* and *Spiritual Government* have been of old, therefore it is meant of another, and not of those states of Government, *Hos. 3, 4, 5.* the ten Tribes then cast off, should be left without all Religion till the latter daies, in which they should be converted, and have *David for their King*, that is Christ, whom *David* typified; therefore Christ is to be a King in the latter daies: So *2 Tim. 4. 1.* when Christ appears next, he is to have a Kingdom and that on Earth, before the worlds end, because then he resigns it, *1 Cor. 15. 24.* and yet this his Kingdom is not till he come again, which yet he hath not, though it is so long since he ascended; wherefore his Kingdom is yet to come, and this is the scope of the Parable, *Luk. 19. 11, 12.* which he spake because they thought Gods Kingdom, (that is, the Kingdom of which God hath prophesied or promised so much, which indeed was this Kingdom of Christ, as he calls it in that Parable) which they thought should immediately appear, he tells them *he must go a far Journey to receive it*, and then he will come, *at the time appointed*, and bring it with him, by which he means his Ascension into Heaven, and his long stay there till his next coming; So that he confirms them in their opinion of a Kingdom, but rectifies them in the thoughts of the time, when it should be; and so *Act. 1. 6, 7.* he denies not the Kingdom, but would not tell them the time when it should be; which was the question they asked, but if he had only meant his spiritual Kingdom, through the Gospels preaching, he might have told them the time of that, for he had said before, that it should be over all the world, before the ruin of *Jerusalem*, *Matth. 24. 14.* therefore he means this his *Monarchy*, which is called *Israels Kingdom*; as here, so *Dan. 7. 18.* because they under and with Christ, shall enjoy the honor of that Kingdom: And indeed of this *Monarchical Kingdom*, have all the Prophets spoken more or less; as it is said *Act. 3. 19, 20, 21.* which place of the Apostle is expressly meant of this Kingdom of Christ, and not of the last General Judgment at the worlds end (as it is oft interpreted.)

For first, all the Prophets since the world begun, have not spoken

of the worlds end, and last judgment; but of this kingdom of Christ have they all spoken, so that no Doctrine, was so generally beleaved among the Jews, at Christ his being among them, as that of the *Messias*, and of his kingdom, wherefore they so stumble still on that.

Secondly, the time of which this place speaks, is a time of *restoring all things*; that is, a making all things new, as it is elsewhere exprest, *2 Pet. 3. 13.* which cannot be meant of the worlds end, and heaven which follows it, for at the worlds end, the earth ends, and shall not be made new; and the highest heavens needs no making new, nor have they any earth in them; therefore it must be meant of a time and state to be in this world; therefore *Rev. 21. 25.* the new things come down from heaven, and therefore there must be a reforming things in this world, and a reducing them to their originall, as they were at the Creation; which restitution of all things, shall not be perfected indeed, til the last general Judgement, but shall be begun, and proceeded much in, at the beginning of this kingdom of Christ; of which also the last Judgement is a part: therefore the whole time of Christs kingdom, is truly called a time of restitution, and this place is meant of that kingdom.

Thirdly, which yet farther appears, because it is said, that Christ must remain in heaven, til he comes to *restore all things*; therefore his next coming, is this time, but his next coming, is to set up his kingdom, therefore this time of restitution is his kingdom: And surely this *Monarchy* and kingdom of Christ, is that he chiefly means in the *Lords Prayer* (so caled) *thy kingdom come*, for in this kingdom is Gods Name most hallowed, because the Son is most honoured, and then especialy is Gods wil done, in earth as in heaven; because (as we shal shew anon) al in that kingdom shal be holy, and so throughly sanctified, as that they shal resemble, (though not perfectly equall) them in heaven that do Gods will, that is, the Angels; for souls of Saints departed, he cannot mean, in that their doing of Gods will, is not exprest in Scripture for our imitation, as the Angels is: now this kingdom of Christ, is called the Fathers also, both in this Petition, as elsewhere, *Rev. 11. 15.* and in the close of the Prayer, because it is his originally, he first made it by a Decree, and then gave it to Christ, *Dan. 2. 44.* and *7. 9, 10, 13, 14.* vers. therefore he is caled his King, *Psal. 2. 6.* and it is confessed in the close of the Lords Prayer to be his, that is, its beginning and root is from him, and it shal in the end re-

turn.

turn to him; thus much for the first thing that Christ shall have in this world, a *Monarchicall* state or kingdom.

Secondly, consider the Manner of this Kingdom of Christ, that is, both the extent of it, and the qualities of it.

First, the extent of it shall be over all the world, as the other *Monarchies* were to be, which go before it, and shall be swallowed up by it, *Dan.* 2. 37, 38, 39, 40. and 7. 23. all the known and esteemed parts of the world were under those *Monarchies*, and so they shall be under Christ, therefore it is said to grow up into a Mountain, and fill the whole earth, *Dan.* 2. 34, 35. and 7. 27. therefore the seventh Trumpet, which declares this Kingdom of Christ, brings in all kingdoms on earth under Christ, *Rev.* 11. 15. to the end: For of this Trumpet it is said, *Rom.* 10. 7. The Mystery spoken of by the Prophets should be done, that is, the kingdom of Christ set up, and as the other great *Monarchies* brought under them all kingly power, and they were Kings of Kings, so shall Christ also; therefore *Dan.* 2. 35. the *Monarchy*, that is, not the people, but the state and Dignity vanished as dust to nothing; the people remained, but the *Monarchy* came to nothing: So *Dan.* 7. 12. the dominion was taken away, though their lives continued, and *ver.* 9 the Thrones cast down, that is, of the four mentioned kingdoms, and *ver.* 27. all dominion and greatness shall be Christs and his saints, none shall have dominion and greatness but he, *All Rulers shall serve him*: So *Isa.* 2. Christs kingdom is expressed; First, in its spirituall state, by the Gospels preaching, *ver.* 2, 3. &c. thence it shall proceed, to bring under it all the earth, even the haughtiness of people, that is, their kingly power, which is the height and pride of the earth, and he alone shall be exalted as *Monarch*, *ver.* 11. 17. &c. *Isa.* 24. 21, 22, 23. *The high ones*, that is, the Kings, and their *Monarchies*, shall fall before the Lord; and the Sun and Moon, that is, Majesty of a higher and lower rank, shall vanish before him, as *Rev.* 21. 23, 24. *no need of Sun or Moon*, that is, kingly power, Christ will be instead of all to it; so *chap.* 22. 5. 21. 24. *Kings bring their glory to it*, that is, lay down their honours there; and this he seems to mean, by *shaking*, not earth only, in change of customs with people, but heaven also, that is, the kingly power; therefore he adds, *shake Heavens and overthrow Thrones*, *Hag.* 2. 21, 22. which the Apostle applieth to Christ and his kingdom, *Hebr.* 12, 26, 27. and shews, that he can do it, in that he is so great a King, as once shook the Earth with his voice, when he gave the Law, and

set him up a kingdom of one Nation; but he can and will shake Earth and Heaven also, when he sets up his full Kingdom, and makes the new heaven and earth, for these words, *yet once more signifies the removing of old things* in heaven and earth, to make new, that is, to change al worldly customs, and so al kingly glory, and set up new, even his own glory: So *Zach. 14 9. Then the Lord shal be King of al the earth, and his Name one, and the Lord one,* no more Lords but he, as the *Monarchies* in their time swallowed up al kingly power under them: And this *Monarchy of Christs*, coming after all the rest, when more of the world is found out, will be larger in extent then all the former, *The Name of the Lord Great, from East to west, as never yet any was, Mal. 2. 11.*

For the better understanding the extent of Christs kingdom, consider that before this *Monarchy of Christ* shall end, and be given up to the Father, it shall extend it self to all reasonable creatures, Angels, Divils, and all tongues, *Phil. 2. 10, 11. so that every creature, reasonable, shall acknowledge Christ to be Lord and King,* but this generall extent of it, shall not be till towards its consummation, *He shal put al under his feet, and then resign, 1. Cor. 15. 24. and by Paul, Rom. 14. 10, 11. this universal subjection is referred to the last and generall Judgement,* so th it of this I now speak not; but of the generality of all that live on earth, under Christ his Scepter and *Monarchy*, in its first rise and continuance; this is the extent of Christs Kingdom.

2.
The quality
of Christs
Kingdom.

Secondly, the quality of this kingdom of Christs, for the opening of which we must know, That the day of Judgement is taken sometimes more strictly, sometimes more largely in Scripture; Strictly, it is taken for a partiall Judgement, when some are judged, but not all; many both Saints and sinners shall be judged, and that with great terrour and solemnity, but all Devils, and all the generation of mankind, from *Adam* to the last that shall be born, shall not be judged in this partiall and more strict day of Judgement. But more largely, is taken for that generall day, when all men and devils shall be judged, as *Matth. 25. 31. to the end, and Phil. 2. 10. 11. and now it is not usual by the day of judgement, to mean only this large and general Judgement, but the Scripture speaks of a day of Judgement more partiall and more strict, wherein not all, but yet a world of Saints and sinners shall be judged, and that long before the last and great judgement, as Dan. 7. 9, 10. and 2 Tim 4. 1. and 2. Pet. 3. 7. and Rev. 11. 15, 18. which cannot*

cannot be meant of the last general Judgment, because after that Christ resignes his kingdom, as is shewed formerly, 1 Cor. 15. 24 but this is when he takes his Kingdom, as al the places shew, and much is to be done by Christ and his Saints after this; and it is said expressly, that the second death instantly followeth the last general Judgment, Rev. 20. 4. but of this Judgment it is said, *the Temple was opened*, and great things done after it, Rev. 11. 15, 18, 19. and in 2 Pet. 3. 7. 13. it is said, *There shall be a new heaven*, whereas the highest heavens are not made new, into which the Saints enter, after the last Judgment, *and a new earth, in which dwelleth righteousnesse*; but the Saints after the last Judgment enter the highest heavens, and dwell not on earth, Mat. 25. 34. that is the *kingdome prepared ever since the foundation of the world*, and they go into *eternall life*, vers. 46. that is, the highest heavens above the Sun and time, so that no righteous men shall be left upon the earth, and this is applied to the new *Jerusalem*, Rev. 21. that former things passe away, and all things are made new, ver. 4, 5. Now this *Jerusalem* is not heaven, for it comes down from God out of heaven, vers. 2 therefore it must be meant of a change which shall be in this world, on earth, before the Generall Judgment, which he calls by the Name of the day of Judgment, vers. 7. And it is fitly so called, for it shall be.

First, a general judging (though not to the second death) of al the ungodly in the world, at least, of al that wil not stoop to Christ his Scepter, being indeed that judging, Luke 19. 27. as *Noahs flood* was, from whence he fetched his argument, 2 Pet. 3. 6. *That at once by water God destroyed al poeple*, (except such as were in the Arke) but did not then end the world, but gave time and ages after it: So wil he once again destroy al ungodly ones on earth; but give thereby a Reformation, not an end to the world.

Secondly, this shall be a judging to the Saints alive, *Many that are dead and killed shall be raised up, and justified before men*, & they that are alive, shall be blamed (as we shall shew anon) So that this time is fitly called a day of Judgment, now these two times & degrees of Judgment: begin and end Christs Kingdom or Monarchy: wherefore al the time of Christs kingdom may fitly be called a day of Judgment, it being a rewarding of his Servants, and punishing the wicked. And as in a natural day there is the beginning or evening, and progresse to its end, or morning of it (which is the best time of it,) So is there in this day of Judgment, or time.

*This Kingdom
is like a day,
and hath an
evening and a
morning.*

time of Christs Monarchy, an evening or beginning which is less glorious, and a morning which is much more glorious; but leads to its end, as the morning doth to the end of the day. Now because the evening and morning makes one day, and all Christs time for his Monarchy is but as one day, (wherefore it is called *Christs day*, 1 Cor.) Therefore that which is to be done in the morning or latter part of the day, is joyned with the evening or beginning of the day: because before this time is ended all such things shall be done, thus *Dan. 12.2,3.* it is said, that at the time in which *Michael the great Prince shall stand up*; for *Daniels Prophecy*, *And there shall be a time of trouble, such as never was, and many that sleep in the dust shall awake, some to everlasting life, and some to everlasting contempt, and they that be wise shall shine as the brightness of the firmament.* Which things Christ applies to the general Judgement, which we call the morning or glory, or close of that day of Christ, *Mat. 25.46.* and *13.40 43.* Yet it is conjoynd to the evening, and first beginning which is troublous and dark, *Dan. 7.9,10.* *the overbrow of things*, that is, former Monarchies and al kingly power, and the innumerable company of Angels, and setting the Judgement, and opening the books, (which is not til the last part of the day, of the general Judgement, as *Rev. 20 12, 13, &c.*) are joyned together, so *2. Tim. 4. 1.* Christs appearing kingdom, judging quick and dead, are conjoynd as if al one, whereas (though at his first appearing, he shall judge some quick, and some dead, yet) the generall judging al quick and dead, shall not be till the latter end of this day. And this is it hath made many mistake, as if there had been no coming of Christ, or Judgement, but the last and universall Judgement, whereas there is another before it, more then a thousand years, as we shall see hereafter. But God in Scripture joyns together things, far distant in time, because done in the same day of Christs Monarchy; as we sometimes see an hill, and see not many miles of low grounds and valleys between us and that hill, but think the hill is neer us: So God hath made visible some of the most glorious works of Christ, in the morning or latter part of this his day and Reign, but more obscurely presented a great deal of the beginning and former part of this his day and reign, wherefore it hath been overlooked by most Christians, since the first hundred years, and nothing hath been seen but the last generall Judgement, and triumph of Christ (which shall be onely as the last day) over all people.

Now

Now then to open the quality of Christs Kingdoms, we must shew (and that briefly) what it is in both the parts of that day of his; namely, what it is in the Evening or first part of it, and what it is in the Morning, or latter part of it.

First, What manner of kingdom Christs shal be in the Evening and first part of it. The beginning or first part of Christs Kingdom, I call an Evening, alluding to the Creation, in which every day, had first its Evening, and then its Morning. Because compared with the following state and glory of it, it is as short of Majesty as the Evening is in Glory short of the Morning, and time following.

Now in the Evening or beginning and first part of Christs Kingdom, as in other evenings there is first an end, or withdrawing and ceasing of the light and glory of the foregoing day, this shuts in; and the day ensuing, tends first to a night; So Christs Kingdom shal begin with the withdrawing of peace and comfort (had through the time and reigne of the foregoing *Monarchies*) and darknesse of night, that is, great troubles shal begin to arise, upon those who shal be subjects of Christs *Monarchy*, both beleiving Gentiles and Jewes, with *Israelites* or the *Ten Tribes*, who shal be al converted, and after that be greatly troubled, as we shal shew, when we open the beginning of his Kingdom; which trouble, is as the shutting in of a former day, but when this trouble is at its height, and full, then comes the beginning, or setting up of Christs Kingdom; for the opening of which consider we three things.

First, What Christ will do, when he sets up at first this his Kingdom.

Secondly, Who shal be the subjects of this his Kingdom.

Thirdly, What shal be the Priviledges of this Kingdom, which is the opening or first part of this his day.

First, What Christ will do, when he at first sets up this his Kingdom, he will come from heaven visibly, *Even as he went up thither, Act. 1. 11.* which coming is not his last coming, to the last Judgment, but a middle one, 'twixt that and his first coming, which hath not been considered. For Christ had three comings: the first was when he came to take our nature, and make satisfaction for sin. The second is, when he comes to receive his Kingdom, for to receive which, he went into heaven, *Luk. 19. 12. 13.* which is that I am now speaking of. A third is, that when he comes to Judge all, &c. and the world; the latter comings are two distinct comings, not all

*Three things
so be considered in the beginning of
Christs Kingdom*

one, (as it hath been thought) therefore they are made distinct, *Mat. 24. 3.* and answered distinctly by distinct signs in that Chapter. Now this second coming of Christ, which shall be long before his coming to the last Judgment, and to end the world: is that *ter.* Now this second sets up this his Kingdom, for at the setting it up, Christ shall come from heaven, *Dan. 12. 1. Michael shall then stand up,* that is, Christ shall then visibly appeare, which is not spoken of the day of the last Judgment, *For it is the time of the Israelites great trouble,* after their first conversion to Christianitie, as we shall shew hereafter. *2 Tim. 4. 1. with Dan. 7. 13.* when Christ came to bring his Kingdom, he appeared but his coming to his last Judgment, is to Judge and resign his Kingdom, therefore this is a former coming, at which second coming of Christ, when he comes to begin his Kingdom, he will come with the same glory as at the last; for as it is said of his last coming to Judge the world, *Mat. 25, 31. 34.* He comes with a Throne, and as a King, so shall he come at his second or next coming, when he begins his Kingdom, *Mat. 19. 28.* which place is the same with *Luk. 22. 30.* where he expressly speaks of his own Kingdom, which he is to administer in this World, whereas that Kingdom in heaven is the Fathers, *Mat. 13. 39. 34.* Now when Christ with his glory shall come from Heaven, he will do three things.

First, He will raise up the *Saints*, which are dead before this his coming, not only such as have been martyred; as some think, but all *Saints* who have dyed in the Faith, *Rev. 20. 4.* not only they that were beheaded, but all that subjected not to Antichrist, by which Innocency from Popery, he means all *Saints*, though he instances in an escape from Popery only, because, that is the share, which in that latter part of the world takes such as are not *Saints*, and more plainly, *Rev. 11. 15.* to the chapters end, there is set out Christs Kingdom, and it is said, that not only the Prophets, but *all that feared him, both smal and great, should be judged and rewarded,* even all that fear him, smal Christians and greater, and how judged, that is, their cause pleaded against their enemies by a just punishment of them, in the present generation of the wicked, in whom all the foregoing generations of the wicked were punished, God shewing thereby what they all did deserve; and rewarding the *Saints*, how is that? by raising them from the dead; for as he speaks of the dead Prophets, so doth he of the dead *Saints*, &c. of all *Saints* dead, and not only of such as were martyred; and this Resurrecti-

on is not at the Worlds end, for after this he shewed many things were done in the world, as the Temple opened, &c. and it is the beginning of Christs Kingdom, as we have shewed before; this also is clear by that signification that Christ put on their receiving the Lords Supper, in a Table gesture, where they sate as it were at his Table, and he served them; for as they sate at Table, eating the Passeover, he instituted and administered the Lords Supper, *Luk. 22.14.* He sate down, that is, in a Table gesture, at the Passeover, and *vers. 19, 20.* at that meale he instituted the Lords Supper, and therefore as they sate in the Table gesture, for it was as they were eating at Table, *Mat. 26. 26.* which was *sitting*, *Mark. 14. 18.* Now I say having thus Administred to them the Lords Supper as the y sate, he in that being as one that served them, because he gave the bread and wine; whereas in the Passeover, they eat it with him, without his Administring it to them. He infers hence two things.

One was, that which met with the present corruption of pride, that then brake forth, *vers. 42. to 48.* Since he had set them down, and served them, they should not strive who should be greatest.

Another was, a consolation for the future, which was signified and sealed up to them, in that Sacrament of the Lords Supper, *vers. 28, 29, 30.* that by his admitting them to sit & eat of that his Supper and Table, he did shew and seal to them the fellowship which they should have in his Kingdom: That they should sit as Kings, and rule the Tribes of *Israel*. which cannot be meant of Heaven; for that is the Fathers Kingdom, and Christs Kingdom ends when this world ends. Therefore the Sacrament of the Lords Supper; not only seales up and signifies, spiritual and eternall Priviledges, but also the Kingdom of Christ, which shal be enjoyed in this world: and therefore it is to cease at his coming, to set up this Kingdom: for it is to shew forth his death til he come, &c. *1 Cor. 11. 26.* & then to cease. And this is not only signified and sealed to the Apostles, but as in them he gave the Sacrament to all beleevrs, so in them he taught all beleevrs (members of his Church) that as sitting at his Table, assured them that they should rule with him in his Kingdom; so that the gesture of a Table is necessary at the receiving of the Sacrament, or else a main use and comfort of the Sacrament is lost, which is the signification of our Raigning with Christ in his Kingdom, in this World. And whereas it is inferred upon the Apostles being with Christ in his Temptations, as *Luk. 22. 28.* It is not meant only of his Personall Temptations, but of his mystical, that

is, al the Temptations which in his Name and Members do befall him; therefore *Paul* saith, *He filled up the sufferings of Christ*, Col. 1. 24. and so agrees to every Saint. Now if al Communicants at the Lords Supper, who are Saints, have signified and sealed to them by sitting at that Table, in a fellow-like gesture, or rather they sitting and Christ serving them, assures them that they shall have a Kingdom and rule in this world with Christ, then surely being dead before this Kingdom, they must al as wel as the dead Apostles be raised up, when Christ comes to begin this Kingdom, So *Act.* 3. 12, 20. speaking of Christs next coming, after he ascended, (which is this his second coming) to set up his kingdom; for he saith, *that the heavens must hold him til then*, and then he is to restore, that is, *make new heavens & new earth*, which he is to do in his kingdom, *Isa* 65. 17. *Rev.* 21. 12. (I say) he saith in these times, those Beleevers shall be refreshed, and their sins blotted out, therefore then were they to be raised from the dead; or how could their sins be blotted out, and they then refreshed, & surely most of the rewards promised in the Epistles to the seven Churches in *Asia*, are meant of these times of Christs kingdom, *Rev.* Cap. 2. 3. and not of rewards in Heaven, as it is usually taken, as those rewards, *Rev.* 2. 7. 11. 26, 27. and *Rev.* 3. 12. for in heaven there is no Paradise, or tree of life, or Christ his ruling Nations with a rod of Iron, or sitting on Thrones with a kingly power, for at this worlds end, before heaven is entred, Christ resignes his Kingdom; wherefore all these things are applied to Christs Kingdom on earth, *Rev.* 21. 22. which because we should not think it to be Heaven, it is said expressly it came down from heaven. *Rev.* 21. 2. it is indeed heavenly, but yet on earth, not in heaven; that what is promised *Rev.* 2. 11. not to be hurt of the second death, is performed to the Saints of this Kingdom on earth, raised from the first death, *Rev.* 20. 46.

So what is promised of Paradise, and the tree of life, *Rev.* 2. 7. is performed in this kingdom of Christ *Rev.* 22. 14. So what is prophesied *Rev.* 1. 26, 27. is in effect applied to this Kingdom of Christ on earth, *Rev.* 21. 7. and so that promise *Rev.* 3. 12. of the new Jerusalem, is applied to this Kingdom, *Rev.* 21. 2.

Now the Condition of these promises is to overcome, which seems to agree to every beleever, for faith is the victory by which we overcome, 1 *Job.* 5. 4. yet if it be applycable, only to some who peculiarly contest with adversaries, yet sure it is found in divers who were never martyred, as *Luther* & others, who conflicted and

overcame,

overcame, more then some Martyrs, therefore surely not only the martyred Saints shal be raised from the dead at Christs kingdom, but other dead Saints also; therefore this coming of Christ, to set up his Kingdom, is set out by the Saints raised from the dead, and praising of him, *Rev. 15.* this coming of Christ, and setting up his kingdom, which was spoken of *Rev. 11. 15.* to the end is exprest first by the antecedents, and preparatives to it, namely, seven Vials, that is, a perfect measure of wrath to be cast on the wicked; which Vials are exprest particularly in *chap. 16.* after the sixth of which the wicked combine against Christ and his Saints, *vers. 13. to 17.* which is that in *Rev. 11. 18.* the Nations were angry, & the seventh and last Vial was powred out, *Rev. 18. 17.* which was the ruin of al the wicked by Christs coming, and setting up his Kingdom, as we shal shew anon, the same with *Rev. 11. 15, 16, 17, 18.* the blowing of the seventh Trumpet, and then Christ sets up his kingdom, which beginning of Christs Kingdom, after the general description of the antecedent wrath, *Rev. 15. 1.* I say is exprest, *v. 2, 3, 4, 5.* by al the Saints described by their not subjecting to Popery, standing on a Sea of glass, singing *Moses* his Song, that is, they were Saints raised from dead, as the *Israelites* were raised out of the sea, as men from the dead, when *Moses* sung that Song, *Exod. 15.* for so that seventh Trumpet, *Rev. 11. 15.* to the end, and this *15. ch.* seems to be al one, this explaining that. This is the first thing that Christ wil do, when he comes from Heaven to set up his Kingdom, he will raise up al Saints who are dead before his coming, therefore he is said to come with all his Saints, *Zach. 14. 5.* For surely, as Christ had a middle state on earth betwixt his Resurrection and Ascension for forty daies; so shall his Saints have who dye before his coming from heaven; but all the dead who are not Saints shal lye stil in the dust, even til the last and general Judgment, *Rev. 20. 4, 5, 12.* for the second death, that is, hell torments everlasting shal have no power on them that were raised, therefore they were al Saints; and this is the first resurrection, of which they that partake, shall not return to a mortall state of body again, as they all be who live on earth, nor yet be so perfectly glorified, as they shall be afterwards, for then the people on earth could not bear their presence, for they shall shine as the Sun, *Mat. 13. 43.* but they shal be in a middle state betwixt glory and mortality, as Christ was after his Resurrection, before his Ascension, clothed & conversing when he pleased with men, and withdrawing at his

pleasure; and this is the first thing Christ will do when he come from heaven, to set up his Kingdom.

Secondly, he wil destroy the wicked people on earth, for they about the time of his coming, will grow to agree and combine against the Saints, and then wil Christ suddenly surprise them to their ruine, *Rev.* 11. 18. and so *Rev.* 16. 13. to 18. for these two places are the same. And so *Rev.* 15. 1. he expresseth *Seven vials*, that is, Gods full wrath to the wicked, for *seven*, notes perfection, the particulars of which are exprest, *Rev.* 16. the last of which, finds the wicked in *Armies against the Saints*, and ruins them al, *ver.* 14. to the end: therefore it is said, *it is done*, that is: al the wicked are ruinated, *ver.* 17. to the end, therefore in that *Rev.* 15. 1, 2, 3. after he had shewed the seven plagues which were al to fall on the wicked, he shews the consequent of the last of them, that the Saints are seen on a glassie sea, with *Moses Song*, because as then al the Egyptians were drowned in the Red sea; so now, all the wicked are slain, for before Christs coming, the wicked shal wear out the Saints, *Dan.* 7. 21, 25. therefore when he comes *he wil destroy them who destroy the earth*, as *Rev.* 11. 18. so 2 *Pet.* 4. 5. to 14. This work of Christ is called a day of Judgement, not for all, but only the ungodly (as it is said in that place.) And the Apostle saith, *Rev.* 16. 15. that Christs coming wil be sudden, which shews that in both Texts is the same meant; and even as in the old world by water, so once more by fire, wil Christ ruine the wicked, but the Saints shal scape as they then did in the *Arke*, and the world shal not end, as then it did not, indeed the heavens and earth are said to melt, but it is meant of the Inhabitants of them, both of high and low ranks, as it is also, *Heb.* 12. as we shewed before, for the Apostle speaks from the Prophets, as *Isa.* 65. 17. and 66. 15, 16. who means not the place of heaven and earth, and so the worlds end: for they prophesie of many things to be done after this in the world, *vers.* 12, 13, 19. to the end; and so the Apostle tels us of *new heavens and earth* after this, which shal not be after the worlds end, for then all time and this earth shall cease for ever, as we shall shew anon; so that not only at this worlds end, but before it, shal the wicked be slain with fire, and that with great terror and Majesty; therefore *David* so describes his victories in a sum, *Psal.* 18. 7. to 16. by Gods coming with fire and dreadful Majesty, not so much speaking poetically of what was done, as prophetically of this destruction of Christs upon the wicked, at
the

the setting up Christs Kingdom, of which *David* was a Type; therefore his words in that Psalm, ver. 2. *I will trust in him*, are said to be the words of Christ, *Heb. 2. 13.*

Now some think that this ruine of the wicked shall be to every one but I think that that generality shal not be now, but at his third and last coming; but now he wil only ruine the Armies of them (for in such an attempt against Saints doth he finde them, *Rev. 11. 18.* and *16. 13. to 18.*) as the ruine of the Egyptians at the Red Sea was not of every one, but of them that were in Armies combin'd against the Israelites: And so he will break their head and arm, and make the rest slaves to the Churches, and it seems some wicked shal be left, because by the end of Christs Kingdom great Nations of wicked must be in the world, called *Gog and Magog*, *Rev. 20. 7. 8.* which cannot rise out of such as prove hypocrites, and be excommunicated out of Christs Kingdom (as some think) for these shal be *no hypocrite or excommunicate person there* (as we shal shew hereafter) therefore there must be some wicked left for a seed to these Nations; as when the world was drowned, *Cham* was saved for a seed of the cursed Nation to be rooted out, when Gods people should have a Kingdom; and so much seems to be implied, *Rev. 21. 27.* and *22. 15.* where it is said, *The wicked shall not enter, but be without*, implying, that they shal be in the world, though kept out of Christs Kingdom, and these remaining wicked shal be *the Nations ruled with Iron*, *Rev. 2. 27.* for no Saints shal be so severely ruled; and *Isa. 65. 23.* the sinner, though living long as wel as the Saint, shal be cursed; therefore they shal be, but be cursed tributaries, as the *Gibeonites* to the *Israelites*; for all the credit and happiness in those dayes shal be in *Christ* and in being holy, *vers. 16.* therefore they are described in a slavish state, *Isa. 65. 13. 14. 15.* speaking of this time, as appears by *vers. 17.* And this is the second thing Christ wil do when he comes to set up his Kingdom.

Thirdly, Christ wil examine, blame, and shame the Saints who are alive at that his coming, if they be found to have walked loosely, he will not kill them nor change them in a moment, that is to be done at his last coming to judge al, as we shal shew afterwards but he wil shame them that have been loose, *Rev. 14. 15.* therefore *Peter* exhorts to be holy, that we be not blamed at his coming. *2. Pet. 3. 11. 12. 14.* now when Christ hath thus done and put his Kingdom into form, he will withdraw to heaven again, and leave the

the Government to the dead Saints raised up, among whom the Apostles shal be chief, therefore he saith, *Luke, 22. 29. as the Father gave him, so he gives them a kingdom*, in which they immediately shal rule; which is Christs first part of his kingdom, which finished, Christ wil come again, and in person administer things (as we shall see anon) but for this first part of Christs kingdom he wil give it to the Saints, that is, to them immediately to rule, therefore saith *Matt. 16. 28. they shal judge on thrones the twelve Tribes*, that is, they and all beleivers shall rule the world, in which the twelve tribes shal be chief, and they shal not only rule as kings, but as Priests, *Rev. 20. 4.* that is, discipline their souls as well as rule their bodies, and yet this rule is said to be with Christ, *Rev. 20. 4.* because in his name and by his appointment, and in a special presence of his, though not bodily, therefore the kingdom is said to be sometime Christs, and sometimes his Saints, *Dan. 7. 13, 14, 18, 22.* which surely is said, because as he wil at last, be constantly on the Throne visibly, and come at the first visibly to set up this his kingdom: So he will depute the Saints Governors and withdraw his visible presence for a time to heaven again, for, *1 Thes. 4. 5, 6.* and *Matt. 25. 31.* (both of which speak of the last Judgment at the worlds end,) yet he is said then to come from heaven, though he had come before, therefore he must have gone to heaven again, therefore the Apostle comforteth them at the last Judgment, *that they shall be ever with the Lord*, intimating that before he had come, and withdrew without them, but now would do so no more. If ye say it is better then to die before this kingdom begin, since all the Saints who died before this Kingdom begun, shal be raised from death, and live immortall lives and rule the world, whereas the Saints that live to it, and in it, shall live but mortall lives, and under the Government of the other Saints. I answer, God hath appointed some what proper and peculiar to every Age of his Church and people; but the last Ages, shall in this life and world excell the former, *Hebr. 11. 40.* the former without the latter Ages shall not be perfect, and for the latter Ages are better things provided then for the former; wherefore these Ages which shall fall in Christs Kingdom, shal far out-strip all former Ages, and not only in happinesse in this world, (but for ought I know) as they shal be mote holy in their mortall life, so they shall be ever more glorious in heaven, therefore it is to be desired to live to these times of Christs Kingdom, though I confesse in some respects to this present world and time on earth, the Saints dead before

before Christs Kingdom shall have an advantage of them who live to it, because the dead Saints shall be raised and live also, but in a nobler way, by which dispensation God recompenceth them, for they who live and die before Christs Kingdom, live most by Faith in trouble and darkness, and therefore are raised up on Earth to inherit Christs Kingdom: But they who live in Christs Kingdom, have a life of peace and joy, and most promises fulfilled; so that (comparatively) their life is a life of sense, wherefore they shall have no Resurrection till the last Judgment, but yet they have more Glory and Holiness in this world (which is the seed-time for eternity) and so shall have more glory at the last day, and for ever; whereas the deeds of dead Saints raised up, being wages and reward, and not a work or service, shall not add to their account at the last day, but they shall be judged according to what they did in their mortal lives, even as in Hell they that die and are cast into it, shall not be Judged at the last day or punished in Hell, for what they do being dead, (except the poyson on Earth which their counsels and Practices, when they lived, shall spread) so neither shall the Saints departed, though raised again; So that it is to be desired, to live to Christs Kingdom, though we may be much comforted, if God please to have us die before it come.

If you object; How can Souls of Saints dead, be fetched from Heaven, to live on Earth again, with men in their Bodies, since it is a damage to be fetched from Heaven to Earth, and from the bodily presence of Christ and face of God, and innumerable company of Angels, to converse again on Earth with men. I answer, this objection supposes the Souls of the dead Saints, to be in the highest Heavens, which is not so, but if their Souls were in the highest heavens, yet it becomes them to do it, to serve Christ, as the Angels come from heaven to serve the Saints, and as *Lazarus* his Soul came into his Body again, at the commandment of Christ; but it is likely the Souls of the dead Saints, are not in the highest heavens, but in a middle place, better than this world, but inferior to the highest heavens, which is meant in the New Testament by *Paradise*, in which they have full joy and perfect happiness, *Heb. 12.23.* and a special presence of Christ, *Phil. 1.23.* and *2 Cor. 5.6,8.* that is, a presence to their minds, which may be, though they be not where Christs body is, and in this place they are kept till this Kingdom of Christ come, and then they shall assume their Bodies, till the worlds end, when with Soul and Body, they with all other Saints shall go up into the highest Heavens for ever.

To prove this, there are these Reasons.

First, The Apostle puts a difference between Heaven and Paradise, in two several places, *2 Cor. 12. 2. 4.* and therefore calls it visions and revelations, in the plural number, *vers. 1.* and *Paradise* is said to be the kingdom of Christ, that shall be in this world, *Rev. 22. 14.* compared with *Chap. 2. 17.* because that which made this Paradise, is by Christ brought into this world; and into this Paradise, went Christs Soul, and the Theeves, which was not Heaven, for it is called Christs Kingdom, which is only in this world, *Luk. 23. 42, 43.* and its most probable, that Christs Soul never went into the highest Heavens, till his body went also; for his going into the highest Heavens, is a going unto his Father, which when he doth, declares his righteousness, that is, that he is justified from all guilt impured, *Job. 16. 16.* which he is not til he rose from the dead, and so ascended in body and Soul.

Secondly, None but the high Priest, went into the *boly of holiest* which taught us that none but Christ, and so none before Christ, ever entered the highest Heavens, *Heb. 9. 7, 8.* the way to Heaven was never opened til Christ the *High Priest*, was entered Body and Soul, (for so only he is the *High Priest*) and whereas it might be thought, none entered in their own name, before Christ, but they might in his name do it before him. That is not possible, for the *High Priest* could not send any in his Name, into the holiest, but must only go in his own person, and so must Christ into Heaven, for this the Apostle tels us, the Holy Ghost taught us by that, and so Christ hath the *High Priests* dignity, that no man but he ever yet came into the Highest Heavens, as the holiest in the Tabernacle, never had but one man in it, Namely, the *High Priest*; so the highest Heavens never had but one man in them, Namely, Christ, nor shall have, till the World ends: and til Christ came and went in thither, it was shut up and never opened to any, *Heb. 9. 8.*

And whereas it may be said, that the Souls of Saints may go into the highest Heavens, though their bodies be nor.

I answer, That the Bodies of *Enoch* and *Elias* were taken up together with their Souls, for they did not die, but were translated and changed, and so left not their bodies behind them, wherefore if their Souls were in the highest Heavens, their bodies also were; which is absurd to think that any bodies were there before Christ: wherefore there is a place, and not the highest Heavens, in which the Souls of dead Saints are kept, from whence was fetched the
Soul.

Soul of *Lazarus*, and other Saints, who died and were raised up at Christs death, whence they shall come, and being raised shall be joyned to their dead bodies, and rule Christs Kingdom on earth, Christ himselfe as a man coming visibly with them.

And if you ask, where this place of *Paradise* is?

I answer, It must be below the third or highest heavens, therefore surely it is in the Region or Element of fire, where the Sun and Stars are, or in the highest Region of air, which is called heaven in Scripture, for *Paradise* is Christs Kingdom, begun and shall be its perfection, *Rev. 2.* Therefore as Christs Kingdom is in this world, and the Fathers in the Heaven, so is *Paradise*. Nor doth this countenance the *Papists Purgatory*, for that is a place of *Penance* and *Satisfaction*, but this is a place of perfect joy and neer communion with Christ (though not locally) in which they are reserved till the resurrection of their bodies; a condition much better then that on earth; though short of the highest Heavens, which *Purgatory* is not, but a Prison. Now these Saints fetched from *Paradise*, and joyned with their bodies raised from the dead which is the first resurrection) they rule Christs Kingdom, even all of them, though some of them in more eminent places then others.

Now for the second thing; namely, the Persons that shall be governed, or the Subjects of this Kingdom. They shall be all that live upon earth, and the place they shall governe shall be the whole world, *Psal. 45, 16.* The children of the Church (that is the Saints) shall be Princes in all the earth; the wicked on earth shall be ruled like slaves, *Rev. 2. 26, 27.* the Saints that live on earth, shall be ruled like *Israelites* under *Salomon*, themselves being as Lords, therefore is Christ called the King of Saints, *Rev. 15. 4.* where this his Kingdom is described, because all that rule, and are ruled there, are Saints, and he makes the Saints Lords, and all the wicked slaves.

Now these Subjects of his Kingdom, shall be both their Tribes converted unto Christ, and the Nations of the Gentiles thereof, *Mar. 19. 28.* it is said, They shall judge the twelve Tribes, that is, governe and rule them, not that they only shall be then governed, but they only are named, partly because in these latter dayes the conversion of the Gentiles was not then known, and partly because in these latter dayes, ten of the twelve Tribes are lost, but shall be found out and made Subjects of this Kingdom of Christ; to *Isa. 24. 23.* God before his ancients shall reigne, that is his ancient people the twelve Tribes. *Israelites* and *Jewes* they shall be the sub-

Subjects of
Christs King-
dom all living
Saints, and all
People on the
Earth.

All the Tribes
of Israel shall
be converted
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jects of this
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jects of Gods kingdom, *Ezech. 37. 21.* Israel and Judah (who never were joyned since they were divided in *Rehoboams* dayes) shall be one people for ever, under one King David, that is, Christ typified by David, for this division was since David; and as the twelve Tribes shall be the subjects of this kingdom, so the Cities of the Tribes shall be built again, and inhabited by naturall Israelites, especially *Jerusalem*, which shall be the most eminent City then in the world, or that ever was in the world, *Psal. 69. 35, 36.* which is a prophesie of what should be done to *Israel*, both as a punishment for their crucifying Christ, *ver. 10, to 29.* and also what should be done after Christs death, *ver. 35, 36.* so *Zach. 14. 9, 10, 11.* when the Lord is one King over all the earth, then shall *Jerusalem* be built and as the Israelites, so all the Gentiles which are Saints shall be subjects of this kingdom, *Rev. 21. 24.* but the *Israelites* shall have the greatest glory, as the elder brothers double portion, as the naturall branches of a stock before a wilde branch ingrafted; therefore it is called the kingdom of *Israel*, *Act. 1. 6.* though it contain all Saints (Israelites and Gentiles) because its primitive Glory and principall, shall be *Israels*, for indeed the *Israelites* shall be first raised to this Glory, and at *Jerusalem* will Christ begin to shew himselfe, and then by and from the *Israelites* shall Glory descend to the Gentiles, as the Gospel first did, *Luke, 24. 47.* there is a double fulnesse of the Gentiles, *Rom. 11. 12, 15, 25.*

One is that which is to be from the time of the *Jews* rejection, til their calling again, *ver. 25.* while the Gentiles alone, without the *Israelites* are Gods people, a set number of persons, and a set degree of Grace and Glory is appointed to them; which accomplished, is called their fulnesse, and till that is fully done, the *Israelites* must be kept out.

Another fulnesse of the Gentiles, is a set number of persons converted to the Faith, and certain degrees of Grace and Glory to come to them upon the taking in of the *Israelites* again to be Gods people, *vers. 12, 15.* which shall be so great an increase, as if they received life from dead, and shall be much more then what they got by the *Jews* rejection; this indeed is called the fulnesse of the *Israelites*, *Rom. 11. 12.* but from this fulness shall come in a greater fulnesse to the Gentiles then ever they had before, both greater degrees of Grace and glory: therefore it is said the Kings of the earth, that is, of the Gentiles bring their glory into it, *Rev. 21. 24. 26.* that is, it swallowed up all former glory of others, and also for multitudes

*Jerusalem shall
be built again
his Kingdom*

*Israelites shall
be preemi-
nce in Christs
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Saints.*

*Christs King-
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ciudes there shall be more nations of the Gentiles converted then were, even all the nations of the earth, *Mal. 1. 11.* Thus much for the Subjects of this kingdom, which shall be a world of Saints with some wicked (few in comparison) slaves and tributaries.

Nations of Earth shall be converted.

Thirdly, now consider the privileges of this kingdom, which are wonderfull (as though it be so large yet) first all the Subjects of it that are freemen, shall be holy, and not seemingly Saints, but true Saints, not any sinner, *Isa. 33. 8.* and *60. 21.* *Rev. 21. 27.* and *22. 14, 15.* *Zach. 14. 20, 21.* yea no hypocrite shall be there, *Rev. 22. 15.* none that makes a lie, *Isa. 60. 21.* (that is, in profession by hypocrisie) as *Tst. 1. 16.* and *Rev. 21. 27.* nothing that defileth or worketh abomination shall be there (now hypocrites defile and work abominations) for this Kingdom being administred by Christ, and so many Saints raised from the dead, how can hypocrites be undiscerned? None are to be in this kingdom, as free subjects of it, but such as shall be saved, being elected, *Rev. 21. 27.* Christ the Lamb hath a Book of life, written out of the Book of the Fathers election, in which are the names of all that shall partake of the privileges of this kingdom, and they are only such as are in the Fathers book of Election; as appears, because they are opposed to sinners and to the damned, *Rev. 21. 7, 8.* which are only reprobates: so that it is most probable, that no person shall be excommunicated as proving bad, nor any of the Children of these saints prove nought, but that all that shall be born of them, shall be elect and prove saints. *Isa. 59.* is a prophesie of Israels badnesse and helplesse before his conversion and call to Christianitie, for the next chapter is applied to it, *Rev. 21. 24.* and the Apostle, *Rom. 11.* speaking of their fall now expected after the Gentiles applies this, *Rom. 11. 25.* to the 33. quoting this *Isa. 59. 20, 21.* and sheweth that all Israel shall be saved; that is, either all Gentiles and Jews joyned in one in this new world, or all that of Israel shall be converted, and that is all of them, as all were rejected, *Rom. 11. 32.* for they be all elected, ver. 28. for the Covenant; that is, of election, (as is explained, *Rom. 11. 27, 28.*) is with their seed; that is, all the children for ever, *Isa. 59. 23.* for to these dayes God hath reserved the harvest of his elect to come in, and all former times have had but the first fruits or sprinkling of the elect; for in these times there shall be no sorrow or weeping, *Revel. 21. 4.*

All its subjects except slaves shall be Holy, and true Saints, no Hypocrites among them.

None in Chr Kingdom shall prove bad, & excommunicate all their Children shall be elect and saint

Now, if any of these, or their children, should prove hypocrites or wicked persons, it would more grieve them then any outward

affliction,

affliction, so that they could not have everlasting joy, neither could sorrow nor sighing flee away, as it is prophesied, *Isa. 35. 10.* Therefore all that enjoy this kingdom, are called the seed of the blessed, they and their off-spring, *Isa. 65. 23.* and they are called *Gods elect, vers. 22.*

Christ's king-
dom holiness
will be greater
never it was
Earth.

Thus there shall be generall holiness in all persons, so there shall be much holiness, greater then ever was, either in Israelites or Gentiles, *Isa. 60. 21, 22. Zach. 12. 8. Isa. 33. 3, 6.* The feeble shall be as David, and David as God, as the Angel of the Lord; that is, as Christ: The meaning whereof is, that the lowest and meanest Saint amongst them shall be exceedingly high in grace, for they shall have very great familiarity with Christ, and eminent impressions from him, *Rev. 22. 24.* For Satan shall be chained up, who is the tempter, *Rev. 20. 1, 2, 3.* and originall corruption shall be so restrained and over-mastered, that it shall not (ell) any of them under sin, or lead them into captivitie to it, though yet it shall be in their souls, but as an enemy in chains: For such shall be the government of those times by Christ and the Saints raised from the dead, and most of the promises and threatnings in Scripture accomplished, that it shall be a life much of sense; little (in comparison) of faith, and therefore shall (o yoke originall sin, as that it shall get little or no ground of them; and that which crowns all this, is, that there shall be no more decay, nor backsliding in holiness.

backsliding
this King-
dom.

There hath been an opinion, that there shall be a backsliding before Christs coming, as indeed there was before the ruine of *Jerusalem* after Christs death, and was a signe of it, *Matth. 24. 12.* and perhaps there shall be the like before his setting up of this his kingdom, but there is not the least hint in Scripture of a backsliding after his kingdom is set up, before his coming to the last generall Judgement: As for that *Luk. 18. 8.* it is evidently meant (not of his coming to the last Judgement, but of his coming in a Providentiall way for a particular help to his people, as the scope of the Parable shews, *vers. 1.*) and indeed backsliding is not compatible with the glorious estate of this kingdom, for there shall be no sighing or reazer, and no curse, but they shall observe the Lord, *Rev. 22. 3.* Therefore there can be no backsliding, for then sighing and reazer, and a curse, must needs come sooner or later; and *vers. 14.* there is the Tree of life, and a right to eat of it; therefore they shall not decay, but be over-comers, *Rev. 2. 7.* and therefore God himself shall be with them, *Rev. 21. 3.* that is, an immediate fellowship

ship with God, and thereby and not by ordinances, but by God and the Lamb, that is, they shall be edified immediately from God in Christ, and as they had before the Sacrament of the Lords Supper, the gesture and manner of which, Christ makes a signification of this Kingdom of his, in which they shall rule as he in a kind of equality, yea in his stead, *Luk. 22. 27. 29, 30.* this Sacrament is but to last till the next coming of Christ, *1 Cor. 11. 26.* that is till he come to set up this his Kingdom, the privileges of which it seals to us in a fellowlike gesture of sitting at a table together, and serving but till he come and give us this Kingdom; it implies that it shall then cease and with it all other ordinances, but immediately feed from God in Christ.

Now what cometh immediately from God is not subject to change or decay, as the highest Heavens, and that Earth which was without form, called a *Chaos* created in the beginning of the first day, and also the Soul of man, these things made out of nothing immediately from God, decay not at all, whereas all other things created out of something else, are subject to change; wherefore since there shall be the Throne of God and of the Lamb, they shall all serve him, *Rev. 22. 3.* and Christ will hold them up in fulness of Grace, though not in full perfection of any Grace, till the last general Judgment: and their translation into Heaven; which translation of theirs shall not be from a delivered estate, but from an estate of greatest holiness that ever was upon Earth; for therefore is that holy and glorious estate provided for them on Earth, to prepare them for Heaven: therefore they must not be delivered from it when Christ comes to fetch them to Heaven at the last Judgement.

And as there shall be a fulness of Holiness, so there shall be a full and present answer to all their prayers, *Isa. 65. 24.* in that there is no sin to keep good things from them, or to separate between their God and them.

Secondly, whence followeth that there shall be all fulness of all temporal blessings, as Peace, Safety, Riches, Health, long Life, and whatsoever else was enjoyed under any *Monarchy*, or can be had in this world, *Rev. 21. 7.* they that shall enjoy this Kingdom which is described from *vers. 1. to 7.* are called over-commers, and that which they shall enjoy in it is the inheritance of all things, that is, what ever can be had in this world, that may make their lives comfortable; they shall have for them and their children for ever, and

that.

The second Priviledg of Christ Kingdom, a fulness of all temporal blessings.

that with a peculiar sweetning, for through them they shall have God for their God, and they be his Children also, *Isa. 33. 16. to 23.* where fulness of peace and quietness is promised to the subjects of this Kingdom, *vers. 24.* and exemption from all bodily troubles, which also with abundance of all things, is promised, *Isa. 35.* throughout the Chapter, and *Isa. 60.* throughout; so *Isa. 65. 13.* to the end, it is meant of this Kingdom; for he saith that *vers. 17.* which is applyed to this Kingdom only, *2 Pet. 3. 13. Rev. 21. 4, 5* of making new Heavens and Earth; and in this Kingdom shall be long life, an hundred years shall every one have, and no Infant or any other shall die sooner; they shall last long as a Tree, *vers. 20 23.* and there shall be no sickness or grief or trouble to consume their strength, and thus it shall pass from Father to Son, unto many generations, that is, many hundred years, *vers. 21, 22, 23.* but the wicked among them, though they live long, shall be cursed, *vers. 20. Zach. 14. 11. Rev. 21. 4.* There shall be no more death, that is, not an exemption from a natural, but there shall be no violent or untimely death, by any grief, sickness and trouble, therefore when David was to have the Temple settled in his Son Solomon, it is promised the People should have a place of their own, and not wander or be afflicted any more, *2 Sam. 7. 10. 12, 13.* in reference to which it is said of this Kingdom of Christs, which was to come under the Seventh Trumpet, *Rev. 11. 15.* I say it is said of this Kingdom and that with an Oath to assure us of it, *That there shall be time no longer, Rev. 10 5, 6.* that is, no longer time for sin, misery and sinners to sway in the world: For of this it is principally meant, *that old things are passed away, and all things are become new, Rev. 21. 4, 5.* wherefore in the time and daies of this Kingdom it shall be as in Solomons time, *1 King. 4. 21.* The People of Judah and Israel were many as the sand of the Sea, eating and drinking, and making merry. In this time they shall Plant, build, marry, beget children from generation to generation, in perfect peace, and though they shall die at last, yet it shall be in a full old age; but their Children shall grow up in their room, for all the wicked in the world, shall either be ruined or enslaved, and Satan wholly restrained from tempting them to sin, or others to trouble them, and original corruption shall be kept in, as not to break forth in any gross way, therefore no affliction shall break out upon them; but as sin shall so dwell in them as they shall need Christs righteousness to justify both them and their works; so that as they shall be lively sinners, though greatly sanctified, so shall death,

death, though no other affliction before death seize upon them. This shal be the glory of the estate of Christs Kingdom, a middle state betwixt the state of ordinary Christians and heaven, which most take for heaven, *for heaven is so high above our capacities, that we cannot conceive it til we have enjoyed this of Christs kingdom*; and of this Kingdom there is almost al that we have said, recorded by way of Prophecy together in *Psalm. 97.* which Psalm the Apostle shews is meant of Christ, *Heb. 1. 6.* because he applies to Christ what is said in this Psalm, *Worship him al ye Gods or Angels*, for if *Princes* be called *Gods*, then much more may *Angels* be so called, who are *Thrones* and *Dominions*, and the Psalm is self sheweth its intent is the Kingdom of Christ, and so that in the Hebrewes shews: for *Chap. 1. 5.* he had spoken of Christs birth, now of his eternall generation of his Person (*This day have I begotten thee*) and the birth of his humane nature in the fullness of time (*I will be to him a Father, and he my son*) then he proceeds and saith, *when he bring him into the world*; that is not at his birth (of which he had spoke before) but at his bringing him to reigne (for so the Psalm quoted carries it) *Christ shal come with his Fathers glory, and by his power into the world to reigne*; then shal the *Angels worship him*, for they shal wait on him as his servants, *his dominion shal be over the earth*, that is, the continent & multitude of Iles, *Psalm. 97. 1.* And its said *he reigneth*, because its a sure prophesie & so speaks as if it were in present, as is usual in the prophets to speak as in present of a future thing, *he shal with majesty and with justice, ver. 2.* that is, *rewarding the righteous, and punishing the wicked, whom he shal destroy round above with fire, ver. 3.* and his Majesty shal be evident to al *ver. 4, 5 6.* whereupon shal follow *shame and amazement to al sinners, ver 7.* even to such as he kills not; which sinners are set out by one sin for al the rest, *viz. the breach of the second Commandment*, because of that is God jealous; and because a maine sin in Popery, in whose daies *Christ shal come and set up his Kingdom*, is Idolatry against the second Commandment.

Thus also al they who are to enjoy the privileges of this Kingdom of Christ, are described, by not being infected with Popery, *Rev. 14. 2. & 10. 4.* And therefore such only are said to escape the *poysen of Popery, whose names are in the Lambs Book, Rev. 13. 8.* that is, *inrolled to enjoy the Lambs Kingdom*, as is exprest, *Rev. 21. 27.* For as the Father hath a Roll of al such as shal live in Heaven, (which is his Kingdome) so hath the Lambe for his Kingdome; and this is subordinate to that, whosoever is in one, is in the o-

ther: And not only such are in the Lambes Book as escape Popery, but all Saints from the worlds beginning; for ever since was he slaine, and thereupon had a Kingdom assigned him, and a Book, in which he enrolled al for whom he died, as *Rev. 13. 8. As al sinners shal be ashained, therefore when Christ reigns so shal al Saints be joyed* (and especially the Israelites, whose glory shal be chiefest, *Psal. 97. 8 9.*) for they shall have at his Kingdom a Harvest of light or joy, *Isa. 65. 14. 17.* The seed of which sown in Gods purposes and promises, and in their holiness and afflictions; in which, though the Harvest of their joy appears not, but is covered, yet it shal surely spring up at this Kingdom of Christs: And in hope of this, the Saints should greatly joy, al present, as shal be shewed afterwards; and in pledge of this, they have all present deliverances, *ver. 10.* Thus much for the evening, or first part of Christs kingdom.

Now, when this Kingdom of Christs hath lasted to many generations, the slaves and tributaries to this Kingdom will be growne to multitudes, so prophesied of under the name of *Gog & Magog, Rev. 20. 8. Ezek. 38. 39.* upon whom the Devill shal be let loose, to stir them up to combine to ruine the subjets of Christs Kingdom, which Satan shal draw them to by some deceitful trick, *Rev. 20. 7, 8.* For if they were not deceived, they would never be drawn to assault the Saints, of whose glory and power they had experience through so many generations: Which trouble to the Saints shal not be long, but for a little season, *Rev. 20. 3.* For it shal only be a violent and sudden assault, the Devil having been so long restrained, being now at liberty, wil violently, in a most sudden hurry, draw in al the wicked of the Earth to assault the Saints, but there shal not a hair of any of their heads fal to the ground (for they were set above al trouble at the beginning of Christs kingdom) but Christ wil suddenly come from heaven, and with fire kil al these wicked ones, *Rev. 20. 9.* even every Mothers child at this his coming, he wil not leave one wicked one on the earth whom he wil not slay, for this is the only time for their death; Every wicked one must dye, (as *Heb. 9. 27.*) and then come to Judgement. And the wicked that live to the approaching of the last judgement, shal die a violent death, every one of them in the world; and this is the third and last coming of Christ (which hath been only considered, and the former, namely, his second coming, hath been minded.)

Thus by his second and third coming, He will ruine a world of nations, even al that are wicked, with a first death (besides their second death, to which he wil condemn them at his last general judgement

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ment. Rev. 20. 14, 15. even as is said of him, Psal. 2. 8. 9. Psal. 45. 5. Ps. 110. 5, 6, 7. But at his first coming, when he came to live on earth like one of us, he came not to hurt any, but to save, Job. 3. 17. Jo. 12. 47. And Christ saies thus many when he comes to reign, because his Footstool, which they be, is so much the higher, Ps. 110. 1. and his glory the more: Therefore, Ps. 97. 7. in his Kingdom he is high above all; therefore the Father also reprobates so many which are to be his foot-stool.

And this occasion will Christ take, to come to the last general Judgment: not any back-sliding of his people, but an assault of the wicked against his people; whom to destroy, Christ wil come from heaven, and so begin the last general judgment; before which, he wil also in a moment, in the twinkling of an eye, change the bodies of all his Saints that are not dead before, but alive on Earth at this his coming, 1 Cor. 15. 50, 51, 52. which change is equivalent to death (for all must some way or other die) but the wicked then alive on Earth shall be killed with fire every one of them, and not one left at this time: but the Saints then living shall bear a change of a moment, a great difference twixt them and the wicked, and he wil raise up the dead bodies of the Saints who lived and died during this kingdom of Christ, and they together who were living at this last coming of Christ, but were changed in a moment, shall all together meet the Lord Jesus in the air, coming from heaven again, &c after this shall never be absent from him any more. Christ indeed went from them the two former times, after he came to them; but after this coming, he wil take them with him, and they shall never be parted because he hath now gathered together all the elect, and ruined all the wicked, which was never done till now.

How Christ begins the last general judgment

For this purpose, consider 1 Thes. 4. 13. to 18. in which place the Apostle speaks not of the beleivers then living (though he speak it in their person) nor of them who should live at Christs first coming to set up his Kingdom, for they shall not be killed; though the ungodly shall be then slain (as was shewed before) but the Apostle saith it is of them who should live when Christs coming was to the last general judgment, for he speaks of them who should not die, but be changed in a moment, which he saith not the Apostles, nor any believers in those days, but is to be the lot only of those who lived in Christs Kingdom, and that at the dawning of the morning of it, immediately before his coming to the last and general judgment; and they that sleep, that is, died in the time of Christs Monarchy, should not be behind them who were alive at Christs last coming, for they should be raised up first: for at the last coming of Christ, he wil come

and joyne himselfe with them who were governing the world all those Ages of Christs Kingdom; and the Saints who lived & died during that Kingdom shall be first raised (that is, before the wicked) and then they that be alive shall be changed (equivalent to death) but though alive they shall not prevent the dead, 1 Thes. 4. and then shall all the wicked be raised from Cain, Rev. 20. 9. & the end: This is the second and last Resurrection, so that they who live at Christs coming shall not prevent, that is, be with Christ before them that died during that time of the reigne of the Saints over the world, but one as soon as the other shall meet Christ. And so this place in the Thes. doth not prove, that all Saints shall lye dead till Christs last coming to general Judgment, but they who after Christs coming, and setting up his kingdom, shall live and die, they shall live and die, they shall be raised again, and be with Christ as soon as the Saints living when Christ comes: but the Apostle speaks of this far distant time, as if it were all one, (as I shewed before.)

Now when Christ thus comes and reignes over all the wicked, and changes the bodies of all living Saints on earth, and raiseth up all the dead Saints who died during that his Kingdom in which the Saints reigned, and raise up also all the wicked, dead from Cain to the last wicked man (for all the wicked that were dead all the time of this Kingdom of the Saints, at last they shall be raised up) and then is the Dawning and the Morning of the Day of Christ, compared with which, the former part of Christs Kingdom was but a Night (though in it selfe most glorious) for in it,

First, Christ shewed himselfe, but withdrew, and ruled by Saints raised up from dead; but now Christ shall never withdraw from this visible Throne, till he end all and resign the Kingdom, and all be translated from Earth to Heaven.

Secondly, Before all the Saints formerly dead lived, but none of the wicked, and the Saints living on earth lived in a mortal way, and the Devil was only chained up; but now all mankind shall be raised up and live, and all Saints shall be glorified in body, as Christ is, Phil. 3. 21. 1 Job. 3. 2. Whereas those of Beleevers, who lived in the first Resurrection, and ruled the world, had their lustre of glory, which held as Christ had the forty daies on Earth after his Resurrection, and all Angels and Devils shall be judged, and all tongues shall confess Christ to be Lord, whilest every Angel, Saint, Sinner, Devil, shall be absolved or condemned by Christ in his own humane Nature.

Thirdly, Before the Earth was full of Peace and Fruit as it could be, whilest inhabited by sinners, though sanctified; but now, in as much

The Morning or
most glorious
part of Christs
Kingdom.

much as al Mankinde have dyed or have been changed or translated, the Earth and al Creatures shal be delivered from the Curse, vanitie and bondage inflicted on them when Death was on Mankind, and then shall all the Creation be in its primitive glory as it was in the first Creation, which is that it hopes for, *Rom. 8. 19. to 24.* For that place cannot be meant of the first time of Christs Kingdom, but of this last part of it; for al Beleevers (not onely some) shal have the redemption of their bodies, *vers. 23.* which al have not in the first part of Christs Kingdom: nor can it be meant of Heaven, for into that none enter but the Elect, but here every Creature shares with Beleevers in a proportion: therefore its meant of this genetal time of Judgement: during al which time (how long soever it be) and it shal be a long time (as we shal shew hereafter) al the Creation and every Creature shal be in its first glory as when Created, and not in vanitie and bondage, that is, not abused to other ends then God made them unto, namely, to shew forth Gods glory and not to serve men in a way of sinne: and al this state of glory of every Creature shal be beheld by al men raised from the dead. Saints and Sinners, the one standing on Chrifts right band, and the other on the left.

Now, when this is, then shal that Judgement be which we cal the Day of Judgement, *Mat. 25. 31.* to the end, as *Rev. 20. 10.* to the end: which finished, the Saints shal be al carried with Chrift for ever into heaven, and the wicked sent with the devil into bel. Which bell shal not be that which is now called and used for bell, but another; for the bel that now is, is but a prison; and not the place of execution, and serves only to reserve condemned Spirits, which have no bodies, til the execution at the last day, at which, this Hell thou now is shal cease and be swallowed up, *Rev. 20. 14.* Now, this bell which is at present either in the air or seas (for the spirits and souls of the damned wanting bodies, may be in either place, because they do not so take up room as bodies do) The Sea is thought to be bell, because the devils called their place the deep, *Luk 8. 31.* & did run their Hogs into the Sea, as if there was their place. But some rather think that bel is in the air, in that the devils are said to be there, the prince of the air: but if it be in the air, its in a lower Region of it, for in the highest Region of the Air, or in the fire, which is next above it, is Paradise, and the place of dead Saints souls. But I think that bell should not be in the air, because al the air in Scripture, even where the birds flie, is called heaven. But to be sure, in some of the places of Air, or in the Waters, is bell, and not in the earth; per-

Of Hell.

haps its in those waters we are above, Gen. 1. 6, 7. Indeed the Apostle sets out them in hel, by being under earth, Phil. 2. 10. not to shew the place, for under the earth is nothing but the water and Air, in that the Earth is the center and globe, environed with the Water and Air, and Heavens, but to set out their base and condemned estate, they are under-foot at the most base of creatures, another being on or over the Earth, and the dead Bodies are under earth, which yet must bow to Christ: But the hel which shal be the everlasting torment of al the damned, shal be al this lower and visible world, al the places of earth, water, air, sun, moon, stars, and the fire, called the heavens and the earth, (namely, al the heavens but the third and highest) that is, al that that God made the first part of the first day, before he made the Light, which is also called Earth Gen. 1. 1. and the Heaven there is only meant the highest Heavens: For out of that Earth which was a dark confused lump (and is therefore called a Chaos) ver. 2. God afterwards made the other lower heavens, as the light, that is, the element of fire, ver. 3. and the Air, calling it heaven, ver. 8. so that al these lower Heavens and earth habitable, and every Creature and ornament were made out of that Chaos, which God created immediately.

Now at the worlds end God wil reduce al these to that Chaos which they were at first (as he doth mans body to that dust it was made of) and leave no order, comfort, or delight in any place, not any light (therefore Hel is called utter darkness) but a meer place for their bodies to subsist in, which shal live without Air, because they shall be made immortall, to be tormented for ever. For the things which God immediately made out of nothing, shal never change (as the highest heavens and the Angels in them, & the souls of men, and this Chaos, call'd the Earth) but al other things, being made out of something, even out of this earth or Chaos, they shal after a time change, and so al this World shal come to an Earth or Chaos again. Rev. 20. 11. at the last Judgement the earth and heaven vanishe for ever, that is the earth and heaven made out of the Chaos the second & third day, Gen. 1. 9, 10. and they & al works in them returned for ever to a Chaos, or first dark earth and lump again. So that this visible world is but as a Stage, on which God and man and devils shal act their parts, and then it shal be removed, and al the furniture thereof; which also is defiled by mans sin for whom it was made, and on whom God bestowed it: and surely, if Christ had not kept in and upheld it, Heb. 1. 3. it had run into this Chaos so soon as man sinned, for confusion is lins proper effect;

but

but Christ took it up and upheld it, because he meant to have a kingdom in it: which had, and resigned, then shal the world turn to confusion, and become that *Chaos* or earth made at first, and so the place of *firming* shal be the everlasting hell, and men of earthly minds shal have an everlasting earth, (as it is called, *Gen. 1. 1.* but not so comfortable as this is) to be tormented in: And thus as God in an eternal Counsel had ranked al reasonable creatures into an eternal estate of two sorts, joy or pain, so he did make in time two places, *heaven and earth*, immediately out of nothing, to be eternal places, the one of joy, the other of torment.

Thus you see when *Hell* was made, but it was quickly covered, and shal not be uncovered til Christ doth it at the last day; at which time when Christ hath all enemies under his feet, even death (for after the first resurrection none shal die any more) and bel, that is, then present, hell that now is, *1 Cor. 15. 26. 28. Rev. 20. 14.* He casting away al death and hell, (that is, swallowing up al misery in hel torments) then he resignes his kingdom, that is, his administration of things to God, and leaves this world to what it was at first, and would have been so soon as man sinned, if he had not sinned in, and al Angels, Devils, and men fall into those eternal states and places in which God the Father beheld them in his eternal decrees of Election or Reprobation, and so the Fathers kingdom come in; namely, that eternal estate which is called his kingdom, *Mat. 13. 43.* And as all Counsels about the creature begin in the Father, so they end in him, and he is for ever all in al through the Son and holy Ghost, *1 Cor. 15. 28.* Thus much for the manner of Christs Kingdom.

Thridly, consider we the time of its continuance, how long it is to endure, as every age of mankind (as well as every man in particular) and every Monarchy; for Christs kingdom being in the world, is also to receive a period or end, though yet this Monarchy of Christ hath no end (as we shal shew anon) in some sense, yet in a true sense it hath an end, and shall be resigned and finished, or as that Text so oft quoted sheweth expressly, *1 Cor. 15. 24.*

Now to find out its time of expiring, and shew how long it is to last, it will be considerable that there is of Christs Monarchy a double estate, One is, the evening or first part; the other is, the morning or latter part. Now it is the first part or evening which is usually taken for Christs kingdom, and is that of which we are now speaking, and the duration of it is expressly determined by the Scripture, which

At his period were from 1 to 14. generations, so his kingdom will be 1 generations,

which saith, *it shall be a thousand yeers, or ten generations, Rev. 10. 4.* it is observable, that in all other propheties, times were obscured, by speaking generally (as a time, times, &c.) or at plainest, putting daies for yeers, as *Dan. 12. 11, 12.* but here is plainly said, *a thousand yeers,* so that it is not to be questioned or interpreted as a dark saying, for so we should slight and sin against Christ, whose Death and Resurrection bought this opening the Book, *Rev. 5. 6, 7, 9.* that whereas before all Prophecies were sealed up, as *Dan. 12. 4, 8.* now they be open, as *Rev. 5. 6, 7, 9.*

I know, the taking this in the Revelation, of a thousand yeers literally, hath for a long time, and of old, and to this day, been condemned by worthy men for an Heresie; But God left the next Ages to the first after the Apostles, to fall into divers mistakes, for the bringing error and darkness, out of which Anti-Christianisme was to arise, for many generations; amongst which, this was one, That they abused this sweet and refreshing Prophecie of Christs kingdom lasting a thousand yeers, and perverted their opinion of it to a kind of Mahometan Paradise, of sensual and sinful pleasures. Wherefore holy men taking up that opinion as they laid it, never examined it, so find the gold and separate it from the dross, as it was done also (and is to this day with divers other opinions by Popery abused) and so they found not out a spiritual sense of every Scripture, which contained any thing about this Kingdom of Christs; and carrying it spiritually, they rejected all literal sense in it: and they were not wholly mistaken, for there is a spiritual sense in most of those Scriptures, besides a literal (as was shewed before) that which is literally applied to this time of Christs kingdom, *Rev. 21. 4, 5.* is also spiritually applied, *2 Cor. 5. 17.* but their error was, that though truly they expounded these places spiritually, yet they rejected all literal sense of them; whereas, besides their spiritual sense, they had a sense literal, respecting this time of Christs kingdom. And it is clear, that beyond the first Age, even an hundred yeers after Christ, it is recorded by one who lived in the daies of the Apostle John, who was the last Apostle, it was the joyned opinion of all beleivers, that Christ should have a kingdom on Earth, which should (after it was come to perfection) endure a thousand yeers. And this is the time which I call the evening or first part of Christs day, and its duration, besides the time of its imperfection, or embryony, before it be settled. Now, there was not any of the foregoing Monarchys of the world, which in full state and strength endured so long. The first Monarchy, the Babylonian,

Babylonian, was but seventy yeets, the Grandfather, Father, and Child; and to we might shew of the rest, that they were much short of this of Christs continuance, Yea, that of Israel, which fore-shewed this of Christs, rose but up in Saul and David, was perfect in Salomon, and declined in the next, in Roboboam.

Now, when these thousand years are expired, there shall be a little interruption for a while, Rev. 20. 3. by the letting loose of Satan, and his stirring up Gog and Magog to disturbe this Kingdom, Rev. 20. 3, 7, 8, 9. but it shall be but a little while; only a Combination and an Attempt, but no hurt, but fatal ruine to the enemy (but til the thousand years be expired, there shal not be any attempt against the Kingdom) And when this interruption of Cloud is blown away, there shal arise the Morning, or latter part, and most glorious time of Christs Day and Kingdom (that which we call the last Judgment) which shall last a great while: indeed the Scripture sets not down the time how long this shal last, but it is evident it must last a long while.

First, I know not, but it may last a thousand years, as the other is to do, because this is the time in which Gods Mercy, Justice, Truth, Power, &c. is to be gloriously revealed before al Mankind and Devils, and the Truth of every Tittle of Scripture cleared, and the Reason and Righteousness of all Gods administrations to Men and Devils revealed, Rom. 2. 5. So that every sinner is to be silenced in his reasonings, or convinced, that he said and thought amiss, Jude, 14, 15. Now this must require much time.

Secondly, This is the time in which Jesus Christ is to triumph, and Lord it over all reasonable Creatures, to be worshipped and acknowledged by every one in Heaven, Earth, and under the Earth, Phil. 2. 10. 11. which is referred to this time, Rom. 14. 10, 11. For, during the other part of Christ his Kingly Reign in the thousand years, he is not alwaies visible; but if he were, yet they under the Earth, the dead Reprobates from Cain to them that were slaine when he set up his Kingdom, do not bow to him, and with their Tongues confess him; and the Devils then are chained up, but they do not bow to him: but at this time shal Christ sit on the Throne of his Glory, and every Knee shall bow to him, and every Tongue shal confess him Lord; therefore surely it shal be no short time. In all the time he is to have when he resigns, the Kingdom and People are divided according to Election and Reprobati-on: Wherefore this being al the time, surely it will be a long time:

This is the reward of his great suffering, a Reward having respect to all Creatures (though in respect of the Elect he hath another reward) Phil. 2. 10, 11. Therefore God hath given him this Name: Of this, God hath much spoken of to him, Psal. 110. 1. and to his enemies and people, and Christ hath sitten waiting till it is done, ever since his Ascension, Heb. 10. 12, 13. Therefore, surely God will not buddle it over in a smal or short time. God hath given a long time to every work, to Satan, to Antichrist, and will he straighten Christ in this his time? When works in which God is glorified but by accident, have a long day; shal not Christs day be long, in which God is so directly glorified? Phil. 2. 11. There can be no work, besides Heavens Glory, so pleasing to God and all Saints, and so comely in it self, as this, for Christ to sit on the Throne, and all Knees bow to him. Therefore, as we do with works comely and very pleasing, God will draw it out, and lengthen its time.

Thirdly, Because the solemnity of it were to little purpose, if it were not to last long (*as we deride great preparations and pomp for a short shew*) the whole Creation groans for the Liberty and Glory of this time, Rom. 8. 19, 22. for this place as was before shewed, is necessarily meant of this last and general Judgment, and only of it, every Creature in specie or kind shall be eased of the vanity which Mans sin and Gods Curse hath loaded it withal, and shal have its primitive Glory which it waits for, and it shall last but til this day of Judgment lasts. Now to what purpose were that omnipotent restitution of all things, and that large expence of rich Majesty and Bounty, to cloath all Creatures with glory, if it were to be but for a little season; surely, this is all the time in which Sinners and Saints, good and bad Angels, shall be in one place, and in which Mankind shall behold the Glory of this visible world made for them, and subjected to them in the Creation: therefore the time shal be long.

Object. But if this time be so long, the Saints shall be kept long from Heaven.

Ans. First, I answer: God that hath eternity for them in Heaven, may lengthen out their time in this world, and yet recompence them.

Secondly, This is a Heaven, a Paradise, and fit and next preparative for Heaven: who can lose, by being kept from Heaven, by beholding Christ his most glorious Triumph over all Creatures?

Object. What shal be done to take up so much time?

Ans. All Gods Attributes shall be set open before us, as he hath declared.

declared them in the Word, by Creation, Providence, Redemption; and Christ his highest Kingly Glory shal be shewed us, *on which alone one might gaze a thousand years*: with great joy, *the whole* Scripture in every Title of it shal be shewed to be fulfilled how every act of God in the world is according to it, in ruling the world by the Word, and by it made is, and according to this word shal be shewed to us, the reason of every dealing of God, with Saints and sinners, and al the works of Angels and Devils which are infinitely more and greater then Mankind, because they have ever wrought since the world began and are mighty in wit and spirit, and all the world of mankind shal be revealed to us all, yea the ends, intents, and counsels of mens hearts shal be made manifest, not only to the mans self but to every one.

In a word, every Act of reasonable Creatures, being immortal Creatures (though the Body once dye) is immortal the Thoughts, Words, Acts, and shal not only abide for ever in Hel or Heaven, but shal be revived and brought forth before al the world in this great day in as much as every thing was in Gods sight, it shal be openly shewed before al the world, this is taught when it is said, *Every thing shal be made manifest*; for this is to make them manifest when they be declared before al.

And al those works from Adam to the last of mankind shal be orderly and cleerly proceeded in by bookes, Rev. 20. 12. as in a Court of Justice, wherefore we need not run hazard to know what is done in other places, for we shal see and hear al one day, and this may wel take up much time though by an infinite power God wil do it, yet it shal be done by Christ, as man, and before men and therefore leasurely.

Now when this work is dispatched, and the final sentence is pronounced upon al Creatures, both the blessed and cursed, as is expressed, Mat. 25. 31, to the end, then wil Christ resign the Kingdom to his Father, and this world, together with his Kingdom shal end,

Object. But you wil say though this be long that Christ shal reign, yet its not ever, but its said that he shall reign for ever.

Ans. I answer, it is said to be for ever, though it is thus, and at this time to end (as the Apostle saith expressly, *he shal then resign*) yet its said to be for ever.

First, because its to be to the worlds end, and the end of time, and therefore is truly for ever as *Moses Statutes* were said to be, because to last til Christ came, and the end of that Discipline, Christ and his Saints shal stand on the earth at the latter day, Job. 19. 25. that it shal be the last who shal rule and possesse the Earth, for so soon as they resign al this World shal end.

Secondly, because this Kingdom shal never be swallowed up by any other or after Monarchy (as the former were by the latter, and al by this of Christ) therefore it is said, *Dan. 2. 44. It shal not be destroyed, it shal not be left to other people.*

Thirdly, because it lasts long, yea longer then ever any Monarchy, and we say of long lasters, that they last ever.

Fourthly, because though his Kingdom be resigned, yet it is but a translation, or swallowing up of it into glory; it remains, but is perfected not in the Sons, but in Gods hand; not in this World, but in Heaven.

The estate also of the Church shal never decay in grace or peace; though once it shal be assaulted, and the Saints after this Kingdom shal never dye, they who lived and dyed before it began, were raised up and dyed no more, they who lived in the 1000. years of it dyed, but together with the Saints found alive at Christs last coming they are raised up and changed, and are al with Christ during the last Judgement, and when it is done, they with him go into Heaven, and are ever with the Lord, *1 Thes. 4.* therefore in these regards is that true, *Psal. 102. 27, 28. God hath no end of years, and the children of his servants shal continue, and be established before him, that is, abide for ever in glory as he is.* Thus much for the third thing, the Duration of Christs Kingdom, how long it shal continue, and when it shal end.

Now followeth the fourth thing to be considered, namely, the beginning of this Monarchy, when the time shal come that it shal be set up.

This Monarchy of Christ is to be the last in the World (as it is to last to the end of this world) and therefore it is to begin when al the four Monarchies are expired and ended, *Dan. 2. 34. this stone is to smite the image on the feet, that is, it is to be set up, when the Monarchy is passed the head, Arms, Breasts, thighs, and is come to the Legs, and that in the feet or Toes of it, which is the fourth and last Monarchy namely, the Roman, after it is divided into the East and West Monarchy, and their Western is broken into many petty kingdoms, then when their Reign is expired, shal the Monarchy of Christ come, Dan. 2. 44.* In the daies of these Kings, not one, but many, when many Kingdoms are made up out of the Roman Monarchy shal God set up Christs Kingdom: so *Dan. 7. 3, 27. &c. Four Beasts, that is, States and Monarchies (though called four kingdoms)* The first, was the Babylonian, then in being, and expiring; the second, the Medes and Persians; the third, the Grecians, under Alexander, as a Leopard, and with wings swiftly over-coming the world; the fourth, the Roman which was stronger, and more stronger then al the former, because of the many changes that should be in it, as Ten Horns or Kingdoms rise out of it, and among them, another fearful little Horn *Dan. 7. 7.* which is interpreted, *ver. 9.*

20, 23, 24. &c. The sum of which is, that after the Romans Monarchy was parted in two legs, the Eastern and Western Monarchy, in this Western Monarchy (for the Eastern, which contain now the Persian, &c. much of the Turk, Tartar, &c. he passeth over) in that the Churches were in those daies to be in the Westren parts of the world; I say in this Western Monarchy should ten horns or Kingdoms arise, and among them another little horn, most blasphemous. Now by the ten Horns, are meant ten Kingdoms, which rose out of the Westren Roman Monarchy, and by the little Horn so blasphemous, is meant the Papacy, which rose up among or together with these Ten Kingdoms, as is exprest Rev. 17. 12. For, about the same time that the Bishop of Rome usurped Papal Dignity or Authority, these kingdoms in Europe began to be set up, and to become several distinct Kingdoms: but by the little Horn, is meant the Papacy, as appears, because of its base words, Dan 7. 8. 21. 25. and its continuing for a time, times and half a time, is only applied to the Papacy, Rev. 12. 14. Dan. 12. 7. and is the same time named in the same phrase, and the same Oath, which in reference to the Papacies prevailing is used; Rev. 10. 5, 6. and therefore he saith, time shall be no longer expressing the end of the Papacies prevailing by the general phrase of the time, because it was prophesied of in Daniel in those dark phrases of time, times and half a time, now whereas it is said to rise up after the Ten: whereas Rev. 17. 12. the Beast or Papacy is said to be one Horn with the Ten to be ruined, ver. 16. whereas this roots up three of the ten Kingdoms or horns, I think in Daniel is meant the whol Kingdom or the Papacy, but he instanceth in the last Edition of it, in which somewhat of the Poppedom shall be ruined, but yet shall be Papal and Antichristian (as perhaps the faction of Jesuits) but this going immediately before Christs Kingdom and lasting to it as Dan. 7. declares, it must be meant of the Ten Kingdoms with the Papacy, because the Revelation shews that these immediately go before Christs Kingdom and are swallowed up by it. Rev. 12. 2, 3, to 16. 2 Thes. 2. 8. Rev. 1. 7. 12. 13, 14. Wherefore to find out the beginning of Christs Kingdom, we must search out how long this part of the Roman Empire, which fell into ten Kingdoms, and the Papacy shall endure, for their end is the beginning of Christs Kingdom.

Now, how long this Papacy shall last, is told Daniel, but hiddenly and sealed up, so that he could not understand it, because it was about the Gentiles converted, which was a Mystery not known til Christ came, Dan. 12. 6, 7, 8, 9. But in the Rev. Christ by his death purchased the privilege to open this secret, Rev. 5. 4. to 11. therefore Rev. 10. 23. 6. Christ comes with the Book open, whereas to Daniel it was shut, and takes the same oath that he did in Dan. Chap. 12. 7, 8. because it is about the same thing, and

shews what is meant by *times, times, and half a time*, which in Dan. were set down in these dark words, which none could interpret, *he saith that it is meant of the seventh trumpet*, Rev. 10. 6. 4. more plainly, Rev. 11. 2. 13. that it is meant of 42. months (containing months by the Moon) or 1260. which is al one; thus also, Rev. 12. speaking of the same thing, vers. 6. he saith it was 1260. *daies* and ver. 14. it was *time, times, and half a time*, which is Daniels phrase; so that they shewed Daniel so darkly, that none could interpret it, but Christ expounded it to be 42. months, or 1260. *daies, a day signifying a year*, thus long from the beginning of the 10 kingdoms in Europe, and the Papacy shal prevail over the holy people and Saints of God, and then shal it be no more, but Christ will come and set up his Kingdom.

But then the great question is, when the Ten Kingdoms and Papacie began in Europe?

I answer. *Historians* are divers in account some 4. or 6. years but about the year of our Lord and Christ 400 or 406. the Bishop of Rome began to usurp Papal power, and about that time some of the ten Kingdoms in Europe began to arise; now let us reckon it 406. when it begun, and this is the last account; then add to 406, the 1260. and it maketh 1666. which is the time made the number of the Beast, Rev. 13. 18. that is the Papacies Duration, Dan 5. 26. thy Kingdom is numbred and finished, in which number the millenary or thousand is left out, because it comes seldom, as we use to say; the Spanish Armado coming against us was overthrowen in 588. and the Papists Powder-treason in 605. so then the end of the Papacy is to be Anno 1666. For the conceiving of which, we must interpret that Rev. 11. 1. to 15. where by the Temple and them that worship in it, is meant true worshipping, and truths about worship, which God would preserve from the prevailing of Popery; where by the Court and holy City is meant, the general and common sort of Protestants, over whom there should be a prevailing, and that by Popery, which is meant by the Gentiles, as Rome Christendome, or rather now Antichristendome is expressed by Rome, *Heathenish*, vers. 8. the City where that is, (by whose power our Lord, that is, Christ, was crucified, for by the power of Rome when it was heathenish did they crucifie Christ) now this place meaneth not Rome as it was Heathenish, as we shal shew anon, but describing it by what it once was, it also calls the subjects, that is, the Popish Gentiles, so that the summe of the second verse, is, that Popery should prevail over true Christians 42 months, during all which time, there should be witnesses of God against Popery, verse 3. who in a sad and low estate, in sackcloth, should oppose Popery, and that as long as Popery prevail-

prevailed, for 1260 *dayes*, are the same with 42 *months*; that is also expressed *Rev. 12. 6. 14.* And when the time grew up, these witnesses who were but single persons, shall grow to be both in Magistracy and Ministry, and therefore are called two, that is, of two ranks to be Christians, and therefore are called two *Candelsticks*, *Rev. 11. 4.* that is, Churches, and these witnesses shall vex and plague the Papacy, *Rev. 5. 6.* but when their time and also the Papacies draw towards and end, *verse 7.* Indeed our Translation reads it, when they have finished their testimony, but it is better read according to the Greek; and this scope of the place (*when they are finishing*) that is, *when their time of conflict with the Papists draws towards an end*, then the *Beast*, that is the Papacy, for so it is called, shall warre and kill them, and they lie dead in the streets, *vers. 8.* that is, in the streets of Rome; for it was *Romes Authority*, by whom *Christ was crucified* (as I said before) and yet here is not meant the same state of Rome, in which it was when it crucified Christ; namely, *Heathenish*, as some expound it; for it was called *Egypt*, and *spiritually Sodome*; which *Heathenish Rome* is not: for a special appellation of wickednesse is only proper to *Rome Antichristian*, but the Act of *Heathenish Rome*, in crucifying Christ by her Deputie *Pilate*, is here mentioned to cast a hatred upon the *Antichristian state*, which is in the same place, when being *Heathenish Christ was crucified*, as because *this State Antichristian was now crucifying of Christs Servants and Christians*, as the *Heathenish State* did Christ.

Now, by the *Streets* in which they shall lie dead, is not meant strictly the street of the place *Rome*, but the places under the power and Jurisdiction, whatsoever Kingdomes they be, as Christ was not crucified in *Rome*, but in *Jerusalem*, by the Authoritie of *Rome*; for the *Citie Rome*, called *The great Citie*, and *Babylon*, is taken two wayes in the *Revelation*, sometimes more largely, for all the places and Kingdomes which are under his Papall power, and so it is a *Citie of no strength*, that is, *Ten Kingdomes in Europe was under her Papall power*, *Revel. 17. 13.* and so it is here taken, and by the streets are meant any Kingdome under Papall power, thus it is also taken *Revel. 16. 1.* but sometimes it is taken strictly for the place and Citie of *Rome*, so it is called the *Beasts seat*, *Rev. 16. 10.* and is meant *Revel. 18. 2.* by that *Babylon* is to be destroyed; so that the meaning of *this killing of Witnesses*, is that Papall power from *Rome* shall kill and lay dead the *Orthodoxe Protestants and Christians*, who oppose *Poperie* in every Kingdom, that is under Papall power, and by that time the Period of the
 Papi-

Papacy, namely 42. months, and of the Witnesses, viz. 1260. dayes, grew towards an end, that is, towards Anno Domini 1666. shall have fully slain all bold oppressors of it, either in Magistracie or Ministerie, and all the Christians reformed, but by killing, we hope, is not meant the shedding of their blood, because it is said, *They shal rise again* (which they should not so soon if they were killed) but a civil Death, by suspension and putting them out of Office, and suppressing them, so that they shal not dare to oppose, but the fear of Law, and the Prophets Tumult shal keep them from shedding their blood, which is meant by the Peoples not suffering them to be buried. Rev. 11. 9. for if they were slain indeed, no people would keep them from burying; but being suppressed, they keep them from being killed; and within three dayes and a half, that is, three years and a half, after they be all suppressed, a Spirit that is of Courage shal come on them, and the people and they shall recover and do more against Poperie then ever, and put more glory, which is meant by their ascent to Heaven, ver. 11. 12. In all (both dying, arising, ascending, alluding to Christ.)

And then a tenth part of the City fel, ver. 1. 3. not strictly the people of Rome, but largely the Jurisdiction, one of the ten Cities in Europe which were under Romes Papal Power, in whom the Witnesses were slain, shal be an Earthquake, that is, by a Commotion of people, revolt from Romish Religion, and reform, perceiving how Papall power hath slain her Witnesses, and abused them; and this it is thought wil bring in the fifth Vial, Rev. 16. 10. which shall be the ruin of the City of Rome, which is only the fear of the Beast or Papacy, whose fall is celebrated Rev. 18. By which ruine of Rome, the Kingdom of the Papacy shal be darkned, Rev. 16. 10. but not totally ruined, til the Seventh Vial, ver. 17. 19. which is the seventh Trumpet, and the beginning of Christs Kingdom; therefore it is said, *that Christs coming shal slay them*, 1 Thess. 2. 18.

But yet at this ruine of Rome, the Head and Empire of the Papacie shal be broken, and so ended (though it shall breach a while after) therefore to this time is the Papacies and the Witnesses continuance prophesying numbred from their first beginning, 42. months and 1260. dayes, which expire Anno Domini 1666. and by three years and a half before this shal the Papall power have support in Europe, all the opposers of it, in Ministry or Magistracy or Christians, but by that year 1666. they shall recover again and draw off one Kingdom in Europe from the Papacie, and ruine Rome; and this is that *Wo which ends the Sixth Trumpet*, Rev. 11. 14, 15.

And if ye object, that more then one of the Ten Kingdoms in Europe are already faine off from Poperie.

I say,

I say, they shall all Apostatize again to Popery, as we shall shew anon, and yet one of them shall return again to the Truth at the time fore-named.

And this is the trouble on the *Gentile Christians*, namely, a wearing of them out by the *Roman Western Monarchy*, which is become Papall, and shall oppresse them all the time; and towards her end, shall suppress all her *Witnesses*, *Dan.* 1. 20, 21, 23, 24, 25. all which trouble to the Saints goeth before Christs coming, which shall quickly follow after the slaying of the *Witnesses*; as a preparation to which, shall be the Resurrection of the *Witnesses*, the fall of the tenth part of the City, and then quickly sounds the *Seventh Trumpet*, which brings in the Kingdome of Christ, *Rev.* 11. 14, 15. even at the beginning of it, *Rev.* 10. 7. For by the Myserie of God is meant the Kingdome of Christ, as it is explained *chap.* 11. 15. So that there is hope from 666 forwards, things will go well with the *Protestants*, or *Gentile Christians*, till the *Thousand years* begin, except one assault, which shall not hurt, but fear them, and is to usher in the coming of Christ, of which anon we will speak.

Now besides this, we have another reckoning which *Daniel* gives us, and that more plainly then he did this; for this concerning the *Gentiles*, was shewed him in the hidden words of a *time*, *times*, and *halfe a time*, but when it was to begin and to be reckoned, it was not shewed him; but another is revealed to him more plainly, because it concerned his people *Israel*, *Dan.* 12. 11, 12. that is set down when the account should begin, (and plainly a day for a year, as was usual in the Prophets phrase, and as *Ezek.* 4. 5, 6.) And this is to shew when the *Jewes* should begin, and be converted to Christ, and when they should be ripened, and Christ come and set up his perfect Kingdome, which was to be with the Resurrection of many dead Saints, and to last a *Thousand years*, for he expects some work to be done, the time of which decipher, and that is that work of which there was speech, *And at that time thy people shall be delivered &c.* for that answer, *vers.* 6. 7. is only to a branch included in the former words, but not exprest about the *Gentile Christians* which, and the Answer, *Daniel* understands not; but that finished, he shewed *Daniel* some that he understood about the *Jewes*; therefore he speaks in the phrase of Sacrifice; and I say, he first shews when the *Jewes* shall be converted, and that he saith should be 1260 *dayes*, after the daily Sacrifice is taken away, &c. and the *Abomination* that maketh desolate, set up; so that if that we finde when this was done, then 1260 *dayes*, that is, *years* after, shall the Conversion of the *Jewes* be; and 45 *dayes*, that is, *years* after, shall be the Resurrection of Saints, coming of Christ, and the *Thousand years* begin.

Now the Scripture mentions two things in which the *abomination* was to be set up; one, was a while after the death of Christ, the cutting off the *Messiah*, which Christ makes an immediate fore-runner of the ruine of *Jerusalem*, *Mat. 24. 14, 15, 16.* and this is spoke by *Dan. 9. 27.* The *Sacrifice* shall cease, and the over spreading *Abomination* making desolate, and a while before, *vers. 26.* the *Messiah* shall be cut off; this was done some years after Christs death, a year or two before the last ruine of *Jerusalem*, by *Vespasian and Titus*; for the faction in the City suppressed the *Sacrifice*, and made the *Temple* their *Rendezvous*, and so abominably defiled it. Now this was only a signe of *Jerusalems* ruine, and a warning to *Christians* to flie out of the City; and if we should count from this the number of years here set down for the bringing in the *Jewes*, it is long ago expired.

But there is another time wherein the *Sacrifice* was stained, and *Abomination* set up, and that was in the Reign of the Emperour *Julian* the *Apollate*, who reigned in the year of our Lord, 360. or 366. and set up *Heathenisme*, that *Abomination*; and endeavoured to set up *Judaisme*, to root out *Christianity*, and therefore attempted to set up *Sacrifice*, and re-build the *Temple*: but by *Earth-quakes* God cast all down: and whereas the *Foundation* of the *Temple* was never raised, those *Earth-quakes* cast up those *stones*, so that as Christ saith, *not a stone was left upon a stone (which there was till this time.)* Now then this is the time when we must begin to account.

And if you object, *That in these dayes it was no hurt that the Sacrifice was stopt, because God had suppressed that worship.*

I say, so he had at that time before spoken of, *Dan. 7. 27.* of which our Saviour Christ speaks for it was 36 years after Christs death; yet because it was a famous thing, some have conceited it served well for a mark when to begin an Account. If so, then unto 360. or 366. in which this was done, let us adde the 1290. dayes, which is the time how long from this it should be before the *Jews* should be delivered, and it makes 1650. or 1656. years of the Lord, about which time as some have supposed the *Israelites* may be delivered, by being called to *Christianity*, both the *Jewes* (who are two Tribes, which were in Christs dayes) and the ten Tribes, which are *Israel*; and from this time of the Conversion of the *Israelites* for forty five years after, are the twelve Tribes to suffer great troubles: Therefore *Dan. 12. 11.* after 1290 dayes, he saith, *He is blessed that comes and waits unto 1335 dayes more*, that is, forty five years after, for to that time the troubles will be such as never were, *Dan. 12. 1.* namely, to the converted *Israelites*, but not to the *Gentile Christians*, for these have bin troubled by the *Heathen Roman Emperors* a long while, and.

and after that by the Beast which succeeded them, viz. the Papacy, all the time of the Papacie, and heavily afflicted at the end of the Papacy, by slaughter of all their witnesses; therefore they, from thence forward, shall have quietnesse: but the twelve Tribes, who till 656. lived without Religion, being converted to Christ, shall have sore trouble for 45. years after, (as their Fathers for forty years wandered in the Wildernes after they were come out of Egypt, before they entred Canaan) by the latter daies of which time, the remains of Papacy (after Romes ruine) will have spread and got some head again, and joyn with the enemies of the twelve Tribes in the East, and so generally both Mahumetans, Heathens, and Papists wil combine together, to ruine the Jews, and al other Gentiles, who be true Christians, to save from which ruine, Christ will come from heaven, and ruin with fire al those Nations of the wicked, Rev. 16. 13. to 17. And the seventeenth verse is the seventh Viall, or Woe of the seventh Trumpet, Rev. 11. 14, 15. whereby as verse 18. the Nations being angry, Christs wrath came and destroyed them; and then will Christ set up his Kingdom, and begin the thousand years, and raise the dead Saints: And this comming of Christ will be sudden, as a Thiefe he will steale in on the World, Rev. 16. 15 2 Pet. 3. 10. Which shewes, that Peter speaks of this comming of Christ and not of the worlds end. Therefore of 45 years after 656. Christ speaks to Daniel, Chap. 12. 12. He shall then stand in the lot, that is, he with the rest of the dead Propbets and Saints shall be raised up from the dead. So that it is likely, that Christs coming from heaven, and raising the dead, and beginning his Kingdom, and the thousand years will be about the year of our Lord, 1700. for it is to be about 45 yeares after 1650. or 1656.

But yet I conceive, that there may be some Conception or more remote beginning of Christs Kingdom sooner; even presently upon the end of the sixth Trumpet, which brings in the Resurrection of the Witnesses, and fall of the tenth part of the City, and that by the beginning of the seventh Trumpet, which followed presently upon it, about the year 1666. For it is said, upon the blast of the seventh Trumpet, that the Temple was opened, &c. Rev. 11. 15, 19. and so Rev. 15. 5. which is the same with the other, as hath bin shewed. Now the opening of the Temple is the Revelation of Gods truth and worship more cleerly then was before, and so a state of greater light and purity of worship then was before, which seems necessary to follow upon the resurrection of their Witnesses, and their ascension or taking up to God, and yet this is made the Worke of the seventh Trumpet. Therefore I think that the Seventh Trumpet may

begin presently after the ruine of Rome, Anno Domini 1666, and bring in a pure state of Churches, and yet Christ not to come and begin the *thousand years*, till Anno Domini 1700 for surely, in the *thousand years* there shall be no Temple; as was shewed before. If therefore the *thousand years* began at the first entrance of the *seventh Trumpet*, when and where should the Temple be opened, which was measured, Rev. 11.1. to be preserved and used, and goeth before the new Jerusalem, or the *thousand years*, Rev. 3.11, 12. And whereas it is said, the mystery should be furnished so soon as the *seventh Trumpet* sounded, Rev. 10.7. and that the kingdom were Christs, Rev. 11.15. I suppose it may be truly said, since to great a Reformation shall be presently therewith, and within so few years after, viz. some thirty four years, the full setting up of the Kingdom.

Now, having found out when Christs Kingdom, or the *thousand years* shall begin, it is easie to guesse when the time of the last generall Judgement and the Worlds end shall be: A Question which Christs Disciples asked him, Mat. 24.3. but he saith, neither Angel nor he himself, as a man, knew, verse, 36. that is, in those dayes, but it was lockt up in the fathers secrets. Indeed, Daniel had a mark given him, by which we do find out the beginning of Christ his Kingdom, namely from the time of the Sacrifice, ceasing 1335. daies; yet he knew not when the time was of the ceasing of the Sacrifice, nor how long Christs Kingdom should last, at whose ending the Day of Judgement should begin: so that not for himself, but for us, was that revealed to him, as 1. Pet. 1.12. But after Christs Sufferings, and Ascension, all the Fathers secrets were opened to him, for he was worthy of it, and he reveales them to the Churches by John; he opens the meaning of Daniels time, times, and half a time (which no Creature could expound) to be 42. months, or 1260. dayes; he tells expressly, that his kingdom should last, after it was fully settled, a *thousand years*, and then should be a little season of disturbance, but no hurt to his people, and then comes the last Judgement, and the end of the world, Rev. 20.3, 7. to the Chapters end.

Thus we have some Comfort, in that there is hope the troubles on us Gentile Christians shall cease about 666. But untill those dayes, we are like to see sad times, even till Anno Dom. 1666 For it is to be feared, that Popery shall again over-run Europe, and bring back under Papall power every King in Europe, and so suppress all opposers in every Kingdom by Papall power; as appears by these Arguments.

Argument. 1. First, in Rev. 17. 12, 13. it is spoken of a double giving up of the Ten Kingdomes in Europe to the Papacy, and again verse 17. which may seeme both one; yet it will bee found of him who ponders.

ponder them, that two diverse and severall times : For in the former it is only said, *They had one minde to give their Power to the Beast* (that is, to the *Papacie*) at that time they were all alike ignorant and superstitious, and so the *Papacie* easily devoured them; but in the latter place it is said, *God put it into their mindes to agree and do it*, that is, at this time they were not all alike: some of the Kingdoms had Light and Reformation, and had withdrawn from *Rome*; yet by some speciall overruling Providence (in respect of which, it is said, *God put it into their hearts*.) they who had departed from *Poperie* shall revolt, and by some Agreement or Covenant with the rest, all jointly shal again give up themselves to *Papall* power : so that it differs much from the former Act, and seems to be a second Act of the *Ten Kings*, that is, of so many as were revolted from the *Papacie* : and it also appears to be so, because it is made the fore-runner and immediate fore-goer of they ruine of *Rome*, which is here meant by the *Whore* verse 16. as is explained verse 18. This Act of the *Kings*, is the means by the which God will fulfill his Word, of *Romes* ruine by Fire; therefore it is said, *They shall burn her with Fire, for they shal agree to give up their power to her, til the words be fulfilled* : But the former giving up their Power to the *Beast*, was at the beginning of the *Papacie*, verse 12, 13. So that it seems by the generall Vassallage of all Kingdomes in *Europe* to *Poperie* again, God will bring about the ruine of *Rome* : for the revolted Kingdomes eyes shall be opened, to see how *Rome* hath abused them, to bring them back again to her slavery, and to slay al their *Prophets* and *Witnesses*; and then they shal hate her and ruin her; and this may be by some one of the *Ten Kingdoms* in *Europe* reformed, and yet revolted, and at last fell off from *Rome* again : For though it is said, *The Ten should ruine the Whore*, it cannot be meant of them all, for some of them lamented her Ruine, *Rev. 18 19*. But if any of them do it, it is truly said *the Ten did it* (as it is said *the Theeves reviled Christ*, *Mark 15. 32.*) when as it was but one of them, *Luke. 23. 39.* and by this revolting of Reformed Kingdomes to *Poperie* againe in *Europe*, comes it, that the *Witnesses* (that is, the *Orthodox Christians* and *Professors*) are slain by the *Papacie*, which also is a second Argument, for that is meant by the *Beast*, *Revel. 11. 7*, and that their *Bodies lie dead in the streets of Rome*, for that is meant by the *great Citie*; for it was *Romes* power which crucified Christ; therefore he is said to be there crucified : *Pilate* by *Roman* *Authoritie* did it. Now it cannot be the *Citie* of *Rome* in which all *Witnesses* lie dead, for there be none or few *Witnesses* in *Rome*, but most *Witnesses* are in Reformed Kingdomes, and must there be slain and lie dead, therefore by the *streets* must be

meant the Ten Kingdomes in *Europe* come under *Romes* Jurisdiction: every Kingdom being under *Romes* power in *Europe*, is as a Street to the Citie, and by *Romes* power and in her Name slayes the *Witnesses*; therefore Papall Power must be over *Europe* before the *Witnesses* be slain.

Argum. 2. A second Argument is, because when *Rome* is ruinated she is most secure, no Widdow, no Sorrow, *Revel. 18. 7.* that is, none of her Kingdomes shall be rent from her which she had at any time under her Jurisdiction, but is in her full strength; therefore it is said, *Strong is the Lord*, *verf. 8.* that is, she being in perfect strength, God shewes his strength in her ruine.

Thus between this and 1666. is like to be a revolt of the Reformed Kingdoms to *Poperie*, and by Papal power a suppressing of Orthodox Christians and publicke Persons in *Europe*, whose full suppressing will be compleat within a few yeares of 1666. And this is the sad time of the *Gentile* Beleevers, which some have guessed will be tweerned with the glorious Work of the Conversion of the *Israelites* in the midst of it, but that will yeeld no present relief to us *Gentiles* against *Antichrist*, but he shall goe on to slay the *Witnesses*, and finish it. Which having done, before he can triumph *four yeares*, the *Witnesses* shall be raised up, and one of the *Ten Kingdomes* fall off from him, and ruine the Citie of *Rome*; and this will be a generall good to *Europe*. But yet the *Papacie* shall breathe, and by Degrees get Head, and joyne with *Turk*, *Tartar*, and the Christians in *Europe*: But from this Danger will Christ save all Christians, by his coming and setting up his Kingdom. And as there shall be trouble in regard of Religion, before this coming of Christ, so there shall be (it is to be feared) in regard of Justice, and that all Princes shall fall by Degrees to Tyrannie and Oppression, and enslaving their Subjects, that so Christs coming and Kingdom may more be welcome to the World. Which is therefore celebrated, chiefly by the Joy it brings through doing of Justice; *Psal. 72. 1. to 5. Psalm. 96. 10. to the end*, and relieving the oppressed: For, Christ having a purpose to swallow up all Kingly Power, he will weare the World of it, by letting it vex and spoyl the Earth; and when all the World groanes under Tyrannie and Oppression of Kings, then will he come and throw down all their Thrones, and erect his own onely, who alone is fit to rule the World Monarchically, being infinitely full of Wisdom, Justice, and Meeknesse. *Amen.*

But what Use should we make of all this Doctrine about Christs Kingdom? Even this also the Scripture teacheth us; namely,

First,

First, To look for it (therefore we should know it, for there can be no expectations of things unknown) and to long for it, and so to hasten to it in our desires and fervent affections: *1 Peter 3. 12.* For, though we cannot hasten its time, to come to us, yet we may hasten to it, by our longing for its coming: And there is no loss by such love of Christ appearing; For to them that love it, he will give, when he comes, a Crown of Righteousness, *2 Tim. 4. 8.* And surely, they who most love and long for it, shall speed best at it; and therefore it is pity, that this Doctrine of Christs Kingdom is no more studied.

Secondly, This Doctrine of Christs Kingdom teacheth us who will love him, to hate evil, *Psalm 97. 10.* That is, inferred from the Prophecie of this Kingdom: For, if he will ruine the works of evil, because he hates them, it becomes them who love him, to hate evil. God saves the Saints from the wicked, therefore let the Saints keep themselves from wickedness; yea, they must be extraordinary in all holy conversation and godliness, as *2 Pet. 3. 11.* For so much that phrase (*What manner of persons ought ye to be*) seems to imply: In Christs Kingdom, all such things as now draw to unholiness shall be done away, and nothing but godliness shall bear sway. Therefore, they who expect that Kingdom, should be every way holy, and give diligence to be found of him, at his coming in peace, without spot and blamelesse, *2 Pet. 3. 14.* For, though he wil not ruine, yet he wil shame the Saints, whom he findes loose walkers. And therefore he deferrers his coming, not because he is slack to it (for it is his glory) but because he would have encrease of Knowledge and Grace so work with his Saints, that they might repent and amend what is amisse in them, that it may go wel with them at his coming, *2 Pet. 3. 9, 13.* for he speakes only of Saints, and therefore saith, *is long suffering to us ward.* This is the reason of Christs deferring his coming so long.

Thirdly, This Doctrine of Christs Kingdome teacheth us that be righteous, to joy greatly in the hopes of it, and to give thanks at the memory of it, though it be but present in promise and prophesie, *Plas. 97. 11. 12.* And therefore, to meditate of it as it were in present, and to behold it in joy sowne for us, and arising up in an Harvest, Verse eleven. There fore, there are many triumphing Psalmes made of his Kingdome, though it be to come, *Psalmes 96. 98, 99,* Saints neither could nor should fear Christs coming, if they understood this Doctrine of it, his coming is for them, *John, 14.*

Now,

Now, since the Scripture speaks so much, and so plainly of this Kingdom of Christ, and makes for us such wholesome uses, shewing us that it is a special and practical Truth, and was a chief Mediation of all the Prophets, let every Saint search into, and study this Doctrine, it is our Harvest of Joy, and gladness, and Christ pardon us our so much neglect of it hitherto, *Amen.*

F I N I S.

